

INTERNATIONAL JOURNAL *of Religious Education*

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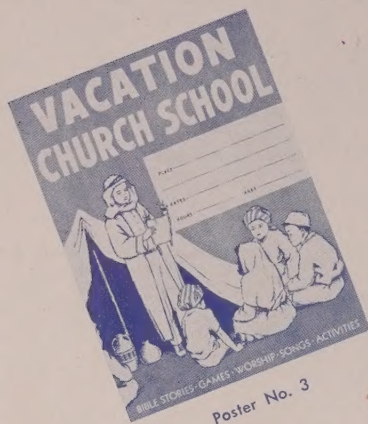


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**The International Journal
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is the official publication of
 The International Council of Religious
 Education

103 N. Wabash Ave., Chicago 1, Illinois
 which represents 39 Protestant denominations
 and 31 state councils in North America co-
 operating in Christian education.
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Articles and other materials herein express the views
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 Council of Religious Education except as they state
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 issues of the *International Journal of Religious Educa-*
tion are given in the Education Index in your pub-

lished MONTHLY EXCEPT DURING JULY AND AUGUST
 WHEN PUBLISHED BI-MONTHLY, BY THE INTER-
 NATIONAL COUNCIL OF RELIGIOUS EDUCATION. Entered
 second class matter December 8, 1948, at the post
 office at Chicago, Illinois, under the Act of March 3,
 1879. Acceptance for mailing at special rate of postage
 provided for in the Act of February 28, 1925, em-
 bodied in paragraph 4, Section 538, P. L. & R.,
 authorized January 7, 1943.

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 Religious Education.

**International Journal
 of Religious Education**

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THE CRUCIFIXION, BY TINTORETTO (VENETIAN, 1518-1594)



"The Crucifixion," by Tintoretto (Jacopo Robusti)

In the Church of San Cassiano, Venice. Photograph through Camera Clix

THIS SUPERB PAINTING of the Crucifixion, by Tintoretto, is a highly dramatic and impressive illustration of this most poignant of all historical events. The strong diagonals indicate the tenseness of the atmosphere, and this feeling is reinforced by the low menacing row of pointed spears and the background of stormy sky.

One of the Jewish accusers of Jesus has climbed a ladder placed against the cross and is about to nail above Jesus' head a placard with the Latin symbol for "Jesus of Nazareth, King of the Jews." The man handing him the sign has in his other hand the sponge which he will offer to Jesus to quench his thirst. The two thieves in their attitudes also follow the Gospel story. The one on the left is looking at Jesus with open-mouthed wonder; the one on the right turns his face away, absorbed in his own agony.

The figure of Jesus is so placed as to draw the first attention of the viewer. Although suffering in-

tensely, his posture is upright and full of strength and dignity. He is looking with ineffable sweetness at the figure of the woman on the ground, probably meant to be his mother, Mary, whom the disciple John is comforting. A close-up would show that the faces are individual in appearance and expression.

Although it is impossible to show the color here, this painting is interesting from both a story-telling and an aesthetic point of view. There is nothing static about it; it looks almost like a first-hand report. The composition is unusual and is arranged with dramatic force, with lines going from the upper right to the lower left, and with the sky an active participant in the event illustrated.

Tintoretto had inscribed over his studio door the motto, "Michelangelo's design and Titian's color," but his style is individual. He was one of the greatest painters of the Venetian school and has left many striking paintings of religious subjects.

Helps for Holy Week

New light on the Gospel narratives of the Last Week

By J. Carter Swaim*

DURING APRIL we shall remember once more the Triumphal Entry, the Crucifixion, the Resurrection. As we meditate upon the mighty acts by which life and immortality were brought to light, let us give thanks that God has bestowed upon his church in our generation knowledge which clears up some of the difficulties in the Gospel narratives.

A special type of Greek?

Within the past half century, a great deal has been learned about the special character of New Testament Greek. It has always been known that it was different from classical Greek, but the reason was not clear. For a time it was explained as Jewish Greek. If we think in English and write or speak in French, the result will not be good French. Most New Testament writers were Hebrew by background and training, and it was assumed that their peculiar Greek was due to the fact that they thought in one language and wrote in another. That does account for some of the oddities. "I am the way, and the truth, and the life," for example, is the Hebrew way of saying: "I am the true and living way."

That applies chiefly to idiom. So far as vocabulary is concerned, the makers of the King James Bible explained in their preface, "The Translators to the Reader," that there were some words in the original, of whose significance they were not sure; "it hath pleased God in his providence," they wrote, "here and there to scatter words and sentences of that difficulty and doubtfulness . . . that fearfulness would better become us than confidence."

Some of these words were not found in classical Greek, and that led to the conclusion that they were uniquely Biblical words, a special dialect of the Holy Ghost. The fact that these difficult terms occur but once or twice each means that the Reformed principle of comparing Scripture with Scripture is of no avail, "so that we cannot be holpen by conference of places," as they quaintly put it.

The language of the common speech

There are some instances where we now know what the answer is. From the 1890's until the present, archaeologists have been turning up documents written at about the time of the New Testament. These are not literary works, but casual items such as bills of sale, notices of public meeting, letters from fathers to their sons, etc. They were intended to be read once, then thrown away.

And they were thrown away! Some have been discovered on the dump heaps outside ancient towns. The dry sand

and salubrious climate have preserved them to us almost as by a miracle. The remarkable thing about them is that their Greek—its idioms, its verb forms, its vocabulary—is the same as that of the New Testament. Through the study of these old documents, God in his mercy has helped us to clear up some of the words whose meaning was obscure to the seventeenth century translators. Consider three examples, all taken from the Biblical description of our Lord's last week in Jerusalem.

Obscurities cleared up

The King James Version at Mark 11:4 says that the two disciples appointed for that purpose "found the colt tied by the door without, in a place where two ways met." "Where two ways met" is a vague expression that seems to imply a crossroads. The word in classical Greek meant "a road round" or "part of a town with streets around it." The King James translators were uncertain of its origin, and interpreted it by reference to the Latin version, which reads "*in bivio*," that is, "having two approaches." Following what is now known about the common usage of the time, the Revised Standard Version translates it: "they . . . found a colt tied at the door, out in the open street."

Because many of the newly found documents originated in business transactions, knowledge of commercial terms has been especially augmented. One of these occurs at Mark 15:45. The King James Version relates that when Pilate learned from the centurion that Jesus was dead, "he gave the body to Joseph." The Greek word translated "gave" implies more than that. It was not simply that Pilate handed over the body, but that he handed it over gratis. That is to say, he was in a position to exact payment from the friends of Jesus and might have been expected to demand it. Perhaps because his conscience had already enough trouble, he did not do that, but turned the body over without asking or receiving a bribe. The Revised Standard Version catches this up with its rendering; "he granted the body to Joseph."

A chronological problem settled

Acquaintance with the common speech of New Testament times removes a chronological difficulty in the resurrection story. The Gospels are fullest at this point, but preserve independent testimonies. Was there one angel or two? Were the angels inside the tomb or outside? Did the women see the stone rolled away, or was it rolled away when they got there? All these things are related by one or the other of the Gospels, so that a friend of Christianity has said: "It is hardly too much to affirm that, as they stand, they agree only in their unfaltering and triumphant proclamation of the fact that Jesus rose and appeared to his disciples."

According to the King James Version, Matthew 28:1 represents the resurrection as having taken place "in the end of the sabbath"—which would have been late on "Saturday" afternoon. The other Evangelists have it on the first day of the week. For the Greek word translated "in the end of" the King James translators knew no other meaning. It is now known that in popular usage it meant "after." The Revised Standard Version has it: "Now after the sabbath"—and thus Matthew no longer contradicts the other Gospel writers as to the date of the resurrection. Our Easter joy ought to be enhanced by gratitude for knowledge that dispels our perplexities.

*Professor of New Testament Literature and Exegesis, Western Theological Seminary, Pittsburgh, Pennsylvania.

They give with joy

**Boys and girls in vacation church schools in
Birmingham give generously to many causes**

By Mabel V. K. Ballard*

IT WAS THE FIRST DAY of vacation church school and there was great excitement in the primary department. Mrs. Tate, the leading teacher, had just read a letter from an unknown friend in Poland. It was a letter of thanks for "Highland Belle," a heifer which had been sent the previous summer to this Polish farmer. The boys and girls in the vacation church school had raised \$160.00 to buy the heifer, and had sent it through the Heifer Project Committee, New Windsor, Maryland.

It was remarkable that this letter should have come just before the opening of the school. It recalled the joy and satisfaction that had come to the children as they and their families worked together to raise the necessary money. The letter rekindled enthusiasm for the project. "Can't we send another heifer this summer?" was the immediate response of the group.

"I think we could," replied Mrs. Tate, "However, there are many other needs you might like to consider before you decide definitely to buy another heifer."

How the goat project worked

Mrs. Tate explained that in many parts of countries overseas farmers were not able to feed cows. Many babies there never had the milk they so badly needed. In talking it over, they discovered that milk goats had proved to be a great blessing in these places and could be bought for as little as fifty dollars. The money for the goat could also be sent through the Heifer Project Committee.



The boys in the junior department of the First Methodist vacation school in Birmingham, make toys and bird houses for local community houses.

The boys and girls were enthusiastic about this suggestion. They wanted to buy a goat!

"Other departments," said Mrs. Tate, "might like to have a share in our plan."

A boy and a girl were appointed to visit the other departments and tell about the "Goat Project." The project was so well presented that all the departments were immediately interested, and each department, after talking over the plan, was anxious to have a part in it. So it was that the "Goat Project" got its start in this particular vacation church school.

A committee was appointed, two members from each department together with the leading teachers, to discuss plans for the promotion. Any project involving such sums of money must necessarily rely on the families of the church for cooperation and support. One of the helpful features of the many city-wide projects in our vacation church schools has been that families worked together with common interest and keen purpose.

The first joint planning session resulted in the following suggestions:

1. Attractive offering banks should be made for each department, also banks to be placed in adult class rooms on Sunday. Juniors and primaries were selected to carry out this plan, and they made a variety of attractive banks. One of the most effective was made from a large ice cream carton with a slit in the cover. It was covered with light blue poster paper on which a shore line and a ship had been sketched. Standing beside the receptacle was a small white goat made by using pipe cleaners for a foundation, and padded with wads of cotton. "Hair" was made by shredding cleansing tissue, dipping it in paste and sticking it on the cotton. The legs were reinforced with extra pipe cleaners. Attached to the goat was a small card bearing these words, "Please help send me to Europe where children are in need of milk!"

2. Posters should be made and displayed in each department and in the church corridors. This was assigned to intermediates and older juniors.

3. A "fun song" should be worked out to increase interest in the project. (Such a song had helped greatly the preceding year.) Everyone was to help with this.

The poster and the song used the same theme; the words of the first stanza of the song appearing on the poster:

"Nannie, the goat, in her nice white coat
Is going far over the sea.
Said she, with a smile, 'I'll sail many a mile
And give milk as good as can be'.

Goodbye, Nannie, goodbye,
We hope you will have a nice trip.

*Director of Children's Work, Birmingham Sunday School Council, Birmingham, Alabama.

Said she, with a smile, 'I'll sail many a mile
And give milk as good as can be'."

Sung to tune, "Home on the Range"

A second stanza was not used on the poster.

The poster carried the picture of a goat standing by the shore ready to get on a ship. She was dressed like a person, standing erect and waving goodbye.

4. News items promoting the project should be written for the school's newspaper and distributed with the church bulletin at the Sunday morning service. This was assigned to the editors of the paper.

The boys and girls decided to have a dedication service, not only for the "goat money" but also for gifts they had made for the Crippled Children's Clinic, for the Veteran's Hospital and for the Fresh Air Camp. Parents were invited to an "Open House" one evening near the close of the school. In this way the boys and girls could share with their parents some of the interesting things they had learned, as well as the things they had made. On this evening the gifts were dedicated, using a service worked out by the boys and girls.

This school was one of forty-seven in Birmingham using the "goat project" as a major service activity last summer. The boys and girls in these vacation church schools raised \$2,500.00, and sent fifty goats overseas.

Principles underlying service projects

If any sharing activity is to have Christian educational value certain principles must be kept in mind. For example, boys and girls should:

1. Share in the selection. Since the knowledge of boys and girls even as to community needs is limited, it is necessary that leaders be well informed about a number of possible service projects. They should be careful, however, to let the children make their own choices from the various suggestions.

2. Have an active part in its promotion (earning money, making gifts, and so forth).

3. Know that this activity will meet a real need.

4. Come to feel a sense of fellowship with other Christians who are trying to minister to human needs.

5. Select some concrete activity, such as a "goat to give milk to starving children."

6. Take time to do careful and thoughtful work in making their gifts.

7. Carry through the activity in a true spirit of sharing.

8. Feel a relationship between their sharing activity and their study and worship.

9. Feel a sense of joy in working with God to help care for others.

10. Realize that they are continuing the work of Jesus of Nazareth who went about doing good.

If the children, with the help of their leaders, work out a simple service of dedication for their gifts it will increase, in each of these experiences, the value to be derived from the work.

Other projects undertaken

Many other projects were conducted in the vacation church schools in Birmingham. Two of these also involved gifts of money. The Southern Baptists are using gifts from their vacation church schools to promote vacation schools



Girls at the Central Park Baptist vacation church school in Birmingham make stuffed animals for the Crippled Children's Clinic.

in rural sections of Alabama. Approximately 2,000 new vacation schools have resulted from this project during the past four years.

Many schools used "Change their Face" posters, usually in connection with other "money projects." These posters are put out by Church World Service. The money raised is used to buy cereals for starving children overseas. Each poster has pictures of forty children whose faces show hunger and despair. With each poster come pictures of forty healthy, happy children, each to be pasted over the face of an unhappy child and so "Change the Face"! Each gift of twenty-five cents entitles the donor to "change a face." The poster when filled represents \$10.00. One hundred and five of these posters were filled in our schools.

A call for buttons from the American Friends Service Committee in Philadelphia met with an excellent response. The buttons were needed for use with gifts of cloth and thread already contributed. Charts were furnished by AFSC showing what buttons could be used and how they were to be packaged. Thousands of buttons were given in response to this appeal.

Again an urgent appeal had come to us for sewing kits filled with thread, needles, scissors and other necessary items. Several hundred of these, to be sent overseas, were made and filled.

"Religion in Packages Day" near the close of the schools brought much good, clean, used clothing from children and leaders. This was packed by the boys and girls and sent overseas through Church World Service.

Birmingham Social Service Agencies, such as Children's Hospitals and Community Houses, look to the vacation schools for help in meeting some of their pressing needs. Each year these agencies are contacted and a mimeographed

list of items needed is made available to every vacation church school in the city. Gifts include such items as bibles, tray cloths, tea towels, prayerbooks, toys and so forth.

We look forward to participation in a new and interesting project this coming summer, "Pictures for Children Everywhere", sponsored by the denominations through the World Council of Christian Education. A full description of this project appeared in the February number of the *International Journal of Religious Education*.

Making religion real

For a number of years we discouraged gifts of money in vacation church schools, feeling that there was added value in gifts the boys and girls made to meet known needs of welfare agencies, since they knew such gifts served a worthy purpose. But during the past few years there have been many changes. Now, to our local needs we must add challenging world needs. Where these needs can be met con-

cretely by such methods as buying heifers or goats, or providing vacation schools in rural communities, or buying lovely pictures to be used in bringing the message of Jesus to children overseas, it is evident that money is necessary. But when these activities are properly presented the money becomes *more* than mere money, it becomes a means of developing the Christian experience of every child who participates.

Through such projects the boys and girls and the leaders as well, discover the real joy of giving. This joy is evident not only in various interdenominational city wide projects throughout the year, such as "Seeds for Overseas Gardens" and "Christmas Trees for Overseas" but also in an increased interest in denominational projects.

Participation in such service projects gives new meaning to the familiar words, "Let us put love not into words or into talk, but into deeds, and make it real." (I John 3:18—Moffat)

Music with primary children

By Melba Runtz Petersen*

PRIMARY CHILDREN nowadays know a good deal of music. Most homes have radios and many have records from which the children have learned everything from the latest hit tune to the music of Bach. In the brief time we have them on Sundays we want them to come in contact with the best religious music. They should hear good hymns and learn songs that will interpret the highest in musical and religious thought. This presents a problem of selection for the teacher, for she must know the vocal ability of the children and will frequently scan hundreds of songs before finding a few which meet musical and other specifications.

The singing voice

A child's first step in gaining enjoyment from music comes from his own cultivation of a beautiful singing tone. Public school teachers have often deplored the singing in church schools and have said that everything that was done during the week was torn down in the singing on Sunday mornings. Children's voices are light and clear in quality and usually pitched very high. When they are singing properly, their throats are relaxed, and all sense of strain is absent from their tones. However, when leaders force children to sing loudly and encourage competitive volume, the result is a harsh, unpleasant tone and a strain on the vocal cords. The church school teacher does not have the time to practice vocal drills or train monotones during the Sunday morning session, but she can encourage a light, sweet tone accompanied by relaxed enjoyment of the song being taught.

Choosing the song

In choosing songs for children the range of their voices

must be considered. While it may be easier for the teacher to sing the lower tones, the child's voice is pitched quite high. The lowest note of the child's range is usually middle *c* and many songs do not go below the *f* above middle *c*. He can sing comfortably to the *f* and *g* an octave above this.

The melodic patterns of children's songs should be simple. Songs are easier to learn if the notes go up and down the scale in groups of two or more, if the intervals or "skips" are not too large or awkward, and if there are few extra sharps and flats or changes of key. Fancy embellishments do not make a song more beautiful; in fact, they often detract from the simple beauty inherent in the music.

The rule for simplicity also applies to the rhythmic pattern of the song. Uncomplicated rhythmic patterns composed primarily of quarter, half and eighth notes in 4/4 and 3/4 time are generally best. Of course the rhythm should have some variations to avoid becoming monotonous but too much variation can be even more monotonous. Syncopated rhythms which emulate the jazz style should, of course, be avoided, for they are as out of place in the church school as would be the dance floor where they originated.

Even the best music cannot cover up for poor content. The words used in the song should be well within the experience of the child, and when occasional new words are used they should be carefully explained beforehand. Often we have used words such as "bless," "spirit," or "Saviour" without realizing that they may have no meaning, or a distorted meaning, for the child.

The poetry also should be dignified and beautiful without trite and hackneyed phrases. Does it read well aloud? Are the words in a natural order rather than being misplaced to fit a rhyming scheme? Does it suit the growing experiences of the children, relating religion to their daily life? Songs should be chosen not only with relation to their use in the church school sessions but for use at home as well.

* Director of glee club and chapel choir, Baptist Missionary Training School, Chicago, Illinois. Bachelor of Music Education, majoring in public school music. Superintendent of the primary department, Stewart Ridge Community Church, Chicago.

One common fault of teachers is trying to force too many songs on the children with the result that none of them is learned well. Ten songs learned during the year and used in many situations so they have real meaning for the child are better than a hundred learned and forgotten.

Teaching the song

While there are some extremely simple songs which can be learned in little time, most of them take long preparation on the part of the teacher. The children should hear a song several times before actually learning it. One week it might be used as the prelude for the worship service, another week the teacher may sing it in connection with the lesson, worship, or music time. The words may be used as a poem in the worship service or class sessions.

The third week the teacher may sing it again, letting the children tell her what it says and discussing the words with them. This time the children may be asked to sing as much as they can with her. Perhaps they will listen for similar phrases while the teacher sings it again and then sing along with her once more. All of this should be done without the aid of the piano. It is best not to use the piano except for the first introduction of the song or to help the children hear figures they are not singing correctly.

The fourth week the children are ready to learn the song phrase by phrase, then all the way through, being certain to note any phrases with similar melodic and rhythmic patterns. Sometimes there are a few notes within a phrase which may cause trouble. If so, the teacher should sing just the short figure several times while the children imitate. Use of an up and down motion of the hand while teaching the song may also help. If the teacher imagines a giant staff in front of her, she can give the children an approximate idea of the ascending and descending notes and intervals. Another week or so of review and practice and the song should be familiar enough to use with the accompaniment and in the worship service.

Since primary children still cannot read very well, music books are not used in this department. However, the children may wish to make illustrated song charts for the songs they already know as an aid to memory. Such charts contain only the words of the song, with appropriate drawings or pictures cut from magazines and pasted on to illustrate each line or the key words.

There is not time during the Sunday school hour for a special music period, but this would be valuable during an extended session or in a vacation school. In such a period children could have listening periods, rhythm games, toy orchestras, and dramatizations of action songs. It is also a time when they could learn new songs. On Sunday mornings it is wise to dispense with the worship period occasionally in order to learn new songs for worship. Through the singing of beautiful songs carefully chosen, the child may be led to a worship experience entirely new to him.

Sources of songs

The songs frequently printed in the children's lesson leaflets and the teacher's texts are carefully chosen and, if saved and filed, can be a valuable collection for any teacher. There are several books of songs published by the denominations especially for the primary age group. Although all the songs in all these books are not recommended, and should be tested by the principles given above, most of

them are very good. The books cost about \$1.25 each but current prices cannot be quoted here.

Song and Play for Children, Danielson and Conant. The Pilgrim Press.

When the Little Child Wants to Sing, Westminster Press, 1935.

Hymns for Primary Worship, Westminster Press or Judson Press, 1946.

Sing, Children, Sing, and Singing Worship with Boys and Girls, Thomas. Abingdon-Cokesbury Press.

A Little Book of Singing Graces, Blashfield. Abingdon-Cokesbury Press.

Worship and Conduct Songs, Shields. Presbyterian Committee of Publication, Richmond, 1929.

Songs for Little Children. United Church of Canada Publishing House, Toronto.

An excellent text in this field is Miss Shield's *Music in the Religious Growth of Children*. It is a discussion of the subject, not a hymn book.

Dr. Macy resigns from Council staff

A statement by the General Secretary

IT IS WITH DEEP REGRET that we announce the termination of the services of Dr. Paul G. Macy as Director of Ecumenical Education on the staff of the International Council of Religious Education as of February 28, 1949.

Dr. Macy has served the Council in this portfolio since October, 1945, through the courtesy of the American Committee for the World Council of Churches. At the same time he has served on the staff of the American Committee as Midwest Director under the guidance of a special committee of Chicago clergymen and laymen which was organized for this purpose.

The general plan of administration which was adopted by the First Assembly of the World Council of Churches at Amsterdam does not provide for the continuation of regional offices by the World Council. However, a program secretary for North America, the Reverend Robert S. Bilheimer, has been appointed and we hope that, through his office, needed cooperation can be developed so as to make possible a strong, continuing ecumenical emphasis in the program of the International Council of Religious Education and its member denominations and state councils.

We are grateful for the services which have been rendered by Dr. Macy. He has been an altogether delightful colleague in our common work. His services to our program committees have been most important. His leadership of the committees for which he has had direct executive responsibilities has been discharged with understanding, good humor, and a genuine desire to serve the ecumenical cause. We shall especially miss his abilities in preparing and leading services of public worship.

We are pleased that Dr. Macy's present relationship as secretary of the Evanston Council of Churches makes possible a continued ecumenical emphasis in his services. We look forward to the privilege of having him in the fellowship of our Council meetings and activities.

Roy G. Ross

Day camps are often held in outlying city parks or in privately owned woodlands or estates. The campers are organized into small groups with counselors, for the major part of the camp program.



Dodds B. Bunch

What is church day camping?

By Reynold E. Carlson*

BECAUSE camping has proved a significant force in reaching young people, camping as a part of the church program of Christian education has in recent years grown at a rapid pace. One phase of camping—day camping—has received less attention than resident camping, but the results of a few experiments indicate that in coming years the churches of America may expand rapidly in this field. There are many reasons why the day camp is an excellent instrument in the program of the church: the outdoor life offers a great appeal to children and young people; the small groups of the day camp make possible family-like relationships; and opportunities are numerous for the teaching and practice of Christian behavior.

What is day camping?

Day camping is an organized outdoor experience in group living conducted on a daytime basis. It is generally carried on in a close-to-home situation, so that the camper may sleep at home but spend the major part of the day in camp. The camp program generally carries through at least one meal, usually the noon meal. Participants are organized into units and counselor groups, so that most of the program takes place in small groups under leadership. The program should provide for a continuity of experience for the same children with the same leaders over an extended period of time. At least six or eight days of camp are necessary in order to develop the small group's sense of unity and solidarity. Some day camps function for from four to eight weeks during the summer.

The day camp program should be an experience in outdoor living. It should provide opportunities in which the campers develop the ability to care for themselves in the

out-of-doors, to learn skills in woodcraft and campcraft, and to develop an appreciation of the natural world of plants and animals in their manifold relationships. It should be a place for singing and games. It should provide opportunities for self-expression through dramatics and discussions. It should be a happy place for the child.

Why should the church provide day camps?

Why should the church be interested in providing day camps? What are the contributions that this experience may make to the total objectives of work for church children and young people?

First and foremost, the day camp can be an experience in Christian group living. This is the place where talking is secondary and actual experience comes first. Success of the small camp group is dependent upon mutual helpfulness, understanding of and consideration for the rights of others, and the ability to work together for the common good. Under the right kind of leadership this can be one of the most practical types of Christian religious education.

The day camp is a spot where the democratic process is put to work. Decisions are not all made by the camp director or by the counselor; they are in large measure made by the group itself. The camper has a part in planning the program and executing the decisions. Leader and camper together are responsible for the smooth functioning of the camp community.

The day camp provides an opportunity for the child to develop a knowledge and appreciation of the natural world. The skilled leader does more than introduce the child to plants and animals. He helps the child to develop a sense of wonder at the bigness, complexity, obedience to law, and orderliness of the physical universe. The intimate relation of the camp to the world of nature offers manifold

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possibilities for the development of Christian attitudes towards the universe and towards the stewardship of the natural resources upon which we depend. Leaders hope that through the day camp experience will come an appreciation of the beauty and a reverence toward the creative force in the universe.

The day camp should be a healthful and happy experience. Good play experiences influence the lives of children in matters of personality and behavior.

The day camp should provide the opportunity for the development of new skills and interests, particularly in the field of outdoor living and the creative crafts. With the increase in leisure of the American population it becomes more and more evident that children need to develop those kinds of leisure interests that can give satisfaction throughout the long years of tomorrow and that can be engaged in on a family basis.

From the point of view of the church the most important objective in the education of children and young people is that of spiritual growth and development. The day camp provides the situation where such growth can take place. If precept and example have any influence, here is the natural place for it to be evidenced. Opportunities are numerous for informal group discussion and for camp worship experiences in the outdoor setting. Spiritual enlargement of the child should be the thread that runs through all the experiences of the camp—not confined to formal worship sessions but made a basic part of any and all of the varied camp activities. Work, play, and worship go hand-in-hand in the well-rounded day camp program.

How can a day camp be organized?

Certain practical considerations of leadership, finance, and camp site must be solved if the day camp is to be a success. First, adequate leadership of the right kind is essential. The camp director is largely responsible for setting the tone of the program. The counselors, however, because of their close relationship with the children, are the most important factors in the success of the program. Counselors of Christian character, with skills in outdoor activities and in dealing with children are needed. Often short training courses given in camp situations are the most fruitful means of building the good day camp program.

There ought to be a ratio of one leader to each eight or ten campers. The total group is generally broken down into units of from fifteen to twenty-four campers, and these units in turn are divided into the counselor groups where the major part of the camp program takes place. For certain aspects of the program all campers may be brought together.

The most desirable camp site is one with natural woodlands, streams, lakes, or other features that give variety and beauty to the landscape. Shelter from rain, safe water, and sanitary facilities are also needed. An outlying city park, a privately-owned woodland or estate, or perhaps the property adjacent to a country church might be secured for day camp purposes.

Transportation may be by chartered bus, private car, or public conveyance. The distance from homes should not be so great that too much of the day is consumed in transportation.

The one meal generally given in the camp may be simply handled. One of the best experiences is to have the camp meal prepared by the campers themselves either in

units or by counselor groups in their own camp sites. On certain days the children may bring lunches from home, with milk being provided by the camp.

Some charge is generally advisable. It may be merely a token charge to cover the cost of milk, although some day camps make the charge large enough to cover the cost of transportation, food, and materials. Others meet the total expense of operation, including the leadership, from fees.

A camp committee should be organized to get the program into operation. The problems of leadership, site, transportation, and finance would be their responsibility.

What are the special advantages of day camps?

The cost of day camping is much less than that of resident camping. Though it does not have the continuity of experience that comes in the full-time camp, there may be some advantages intrinsic in the day camp situation. The child goes back into the home each night, and certain home-camp relationships may be maintained throughout the camp experience. Some children might profit most from a type of camp experience that does not abruptly break away from the home background.

As the church day camping program expands, it is to be hoped that it will be primarily an experience in group living rather than a classroom type of experience. Here is one of the best opportunities to provide for the actual practicing of principles and precepts. Therein lies its greatest value for the development of the child.

How to Use This Issue of the International Journal

1. **In planning your summertime program**, discuss the article on day camping, page 8, and "They Give with Joy," page 4, either in a teachers' meeting or in a special committee meeting.
2. **As a devotional in your teachers' meeting**, use Dr. Hayward's editorial "Intimations of a Teaching Principle." Follow it with a discussion of "Grading in the Church School" on page 17.
3. **Challenge your Adult Bible Class** with Virginia Stafford's article on page 11.
4. **If you're already thinking ahead to next year**, be sure to read the second installment in the McMaster serial, "Red Letter Days" on page 14.
5. **Let Dr. Macy's service for Whitsunday**, page 19, stir your youth leaders to trying it in your church. "This is My Church" on page 26 also fits this theme.
6. **Urge all of your beginners' and primary workers to read Mrs. Petersen's article on music.**
7. **Order right away from the list of films** on page 39, if you want one for National Family Week.

Two Children's Day Programs

are available at 15c each or two for 25c: "The Kingdom of Love" by Laird and Patten, April 1948 *Journal*, and "Faith of Our Fathers" by Louise H. Gette, May 1947.

Reaching parents by radio

By Alice Sowers*

The Family Life Radio Forum, originating from the University of Oklahoma, is a very interesting example of the use of modern techniques in parent education. The radio programs are supplemented by a listening and discussion guide. Parents are urged to listen in a group if possible; if not, to listen to the program in their own homes and then discuss the problems raised at a later meeting.

This type of program seems to present real possibilities for city councils of churches or other groups to whom radio time is made available, provided proper leadership could be given to it.

HOW CAN WE REACH the people who need it most? Does that sound familiar? It is a rare occasion indeed when no one says it after a meeting of parents or when a program of family life education is being discussed. You have probably heard it many times at church meetings.

It does present a challenge, doesn't it? We keep it before us when we are evaluating our Family Life Institute program here at Oklahoma University, or when we are making plans for the future. But, we do not know what people "need it most." Since no one is perfect and no parent has all the information that is available, we change the challenge to: "How can we reach all the people?"

Our weekly Family Life Radio Forum is one answer to that challenge. Through the radio we reach into homes in every section of the state; we also reach into stores, offices, filling stations, schools, and even automobiles. Most of our men listeners are reached outside the home because the broadcasts occur during daytime hours.

The program originates at 2:30 on Monday, over WNAD in Norman, the University station, which reaches a wide area. Transcriptions, made on tape, wire, and discs, are sent to other stations in the state that ask to re-broadcast the program. At the present time, our Radio Forum can be heard every day in the week except Sunday. KVOO, a 50,000 watt station in Tulsa, reaches a wide area outside Oklahoma as well as throughout the state; the other stations, 250 watt for the most part, serve their surrounding areas.

Although the topics and methods of presentation vary from year to year, the objectives of our Radio Forum have remained constant during the ten years it has been on the air. Some of these objectives are:

To focus the attention of all people, young and old, upon the importance of home and family life in the development of citizens.

To give parents more knowledge of the need for understanding and guidance of children of all ages.

To help parents, teachers, youth leaders and other adults to understand youth.

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To encourage home and community discussions among adults and young people of problems of concern to each.

To provide subject matter for study groups and radio listening groups.

To bring to the attention of listeners some books dealing with child and youth guidance, family relationships, and other problems of home and family life.

All broadcasts are informal discussions; no script is used. During the current year the methods of presentation have been as follows: On one broadcast each month the manager of the University Bookstores discusses with me new books which we recommend for Parents' Bookshelves, a state-wide project of the Family Life Institute. These books are also reviewed in the Oklahoma Parent-Teacher bulletin as part of our Institute page, a monthly feature.

Once a month four married students (not married to one another and thus representing four homes) discuss with me problems of married life on a small income. Some of their topics have been: Keeping House in Small Quarters; Money Matters; In-Laws Mean Well; No One is Perfect; When Jealousy Appears.

Three or four parents, who come from all sections of the state, participate in the other broadcasts. They are selected from parent-teacher units and mothers' clubs.

The method of presentation depends upon resources at hand. We use no script; our broadcasts are informal, conversational. We keep our discussions impersonal; we do not talk about the problems or the children of the people participating in the broadcast. That is, we aim at the goal of objectivity. It is difficult, especially with the young married people, to keep them from talking from their own experiences rather than from observation.

Our method of trying to reach all the people has been developed over a period of ten years. Of course, we do not reach all people in the state even yet, but the numbers are highly gratifying and encouraging. In general, we interest people in listening through printed pamphlets listing the topics and questions for the year; through interest in the towns from which our participants come; through announcements in meetings and conferences of groups interested in parent education, such as PTA's, churches, or mothers' clubs; through leadership training for study groups; through articles and monthly listings of topics in publications of state organizations; through newspaper announcements; through exhibits at meetings; through correspondence; through the family life coordinators in our ten demonstration centers, a new project this year which is being developed through cooperation of the public schools in those centers; and through our *Guide to Listening and Discussion*.

We consider this *Guide* the most valuable phase of our radio program. In addition to suggestions for listeners and listening groups (we have hundreds of such groups in the state) this pamphlet contains a page of information about each topic, including a brief article, questions for thinking and discussion, and references for further reading. For example, here is part of the page for December 20, 1948:

CHRISTMAS MEMORIES

Questions to start discussion:

- 1—Why are Christmas traditions important to families?
- 2—How can Christmas be planned so children are not completely worn out with activities?
- 3—Discuss "The way we observed Christmas when I was a child."

"When we were young, we had great times together at Christmas. We used to . . ." Each of us will complete this sentence in a different way.

Among the ties which bind families closer together, especially when they are grown and living apart, are the memories of the good times they had together at home. Frequently we find families in the second and third generations following the same general pattern in observing holidays, birthdays, or anniversaries. Or a husband or wife will suggest that something, missed during childhood, become a part of their new family life.

Some families follow the same ceremony year after year in observing Christmas. In one family the relatives call at the home of one aunt or uncle sometimes on Christmas eve where they receive gifts and refreshments. . . . The family attends a midnight church service and the next morning, after a late breakfast, opens their gifts. . . .

Some families sing carols on Christmas Eve; others sing on Christmas night. In one family the college boys helped with the church basket distributions to families in the community. The entire family waited until afternoon to open the gifts.

(References to pages in books listed in The Guide are given at the bottom of the page.)

This *Guide* is sent free to each member of a registered listening group and to each person who registers as a home listener. These people can hear the program, read the article—and additional books if they wish—and discuss the questions with their families and neighbors. In short, they can get the benefits of this phase of adult education—at home.

Can this type of program apply to religious education? The answer is "Yes." Of course, the topics for any series of broadcasts must fit the observed needs of the listening audience you hope to reach. What do they ask questions about? What are their problems? What are they worried about? What causes them to feel insecure? Unhappy? Dissatisfied? Many problems of young people and adults will be found to originate in the home. Since the permanency of marriage, the guidance and training of children, and the security of home and family life are the concern of the church, religious education broadcasts may well include topics similar to ours.

The church plans for older folks

By Virginia Stafford*

With Lillian Williams

WE HAVE KNOWN for some time, in an academic way, that the proportion of people in our population over sixty-five years of age has been steadily rising. However, this fact is just now coming home to the churches. The needs of young married people and their children have required so much attention in recent years that the "leisure time adults" may have been overlooked.

What they are like

Yet it is just this group which may be a very challenging "evangelistic potential" to the local church. We think first of those over sixty-five who are radiant Christians and whose lives are a blessing to all who know them. They are likely to be the ones who most appreciate the spiritual resources of their church and our chief responsibility is to see that these are made available to them. We are likely to forget the others, usually outside the church, who very definitely are not Christian. We should not assume that all aged people are "sweet old things." Many are querulous, greedy, jealous, disagreeable or tyrannical, a source of tension and unhappiness in the homes where they live. Perhaps all that some of them need is something constructive to do which will take their minds off themselves. But others may need a definite conversion experience to save them from long ingrained sins of attitude. Nearly all need to have their spirits lifted from despondency and a feeling of uselessness. Problems of morale are the most serious faced by elderly people.

The majority of these older people are women, who seem to have a firmer hold on life than men. Men seldom live very long after going to old people's homes. Business men, especially, deprived of regular work, of family responsibilities and of daily contact with business and social

acquaintances, seem to lose interest in living and quickly succumb to disease.

In contrast to these are many older professors and ministers who have a long established interest in creative activities and in people, and who continue to find zest in life for many years after the fixed date of retirement. Professor William Lyon Phelps in his autobiography advises other retired college professors to enroll for courses in the classics and study them as if they were undergraduates. "I would do it myself," he writes, "if I had the time." This indicates that one of the responsibilities of the church is to help prepare people for old age as well as to help them live meaningfully when that time comes.

The church's responsibility

The complete cooperative census surveys which have been taken in communities where the National Christian Teaching Mission has been held have shown how many older adults there are who have no connection with a church. Upon being asked their denominational preference they usually name one, sometimes admitting that at one time they held membership in a church in a distant community. They may add, "I think I'd like to go to Highland View Church if I went anywhere, but no one has asked me to come there yet."

There are many reasons why these old people are not actively connected with a church, besides diffidence in making the first approach. Difficulty of transportation, chronic illness, deficiency in hearing or seeing, are obvious factors. One reason which may be overlooked by church visitors and canvassers is the financial one. Most old people live on greatly reduced incomes, are dependent upon relatives, are living in old people's homes, or have no income except the meagre amount provided by the state. They are actually able to contribute only a very little, if anything,

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to church expenses. And yet if they join a church they are asked to make a pledge to the budget, to pay dues to the women's guild, and are expected to drop in a coin when the offering is taken in Sunday school. These amounts, each small, plus carfare to the church, may be more than they can afford. Rather than admit this, they may just stay at home.

How can a church plan for older adults? The group responsible depends upon the organization of the church. If there is a large adult department, its cabinet would be the logical one. A subcommittee of the Board of Education, with members "coopted" from various interested organizations, might be asked to undertake this task. The group should be large enough to divide into committees for special research assignments.

Let us take, as an imaginative situation, the Highland View Church, and review what happened in the meeting of the adult cabinet on the evening when the first committee reports were given.

There was a good attendance. Raymond Jones, the chairman, thought as he looked over the group, "Maybe we realize it won't be too long until we will need a program of this kind ourselves."

The church's present program

They plunged immediately into the first committee report. Mrs. Clark and her committee outlined Highland View's present program for older people. It consisted of one Old Ladies' Bible Class; the Men's Class, which included six old men; the circles of the Woman's Society which fourteen of the older women occasionally attended; and the home department. The workers in this department visited twenty-two elderly people and shut-ins, most of them once a quarter when the magazine was distributed. Also, the minister made an annual round of the homes of shut-ins and older folks to serve communion. Of course the Sunday morning worship service was attended by a good many older people, and those who were members got the church bulletin which went to all the homes of the congregation.

Mrs. Clark called attention to the fact that five years ago, when the home department was organized, it was put on a small budget for literature and visiting expenses, since the treasurer had pointed out that the older people paid in very little toward the cost of these materials. She recommended a change in this policy, so that more people could be included in the visits and more services given them. Her committee also recommended that the minister visit more frequently in the homes of shut-in elderly people. One of them mentioned an interesting idea, if it could be worked out—that they send to these homes recordings of the Sunday morning church services.

What others are doing

Bob Wagner and his committee had been asked to investigate some of the things that were going on in their city and in other cities throughout the country to provide for the needs of older people. They had found a wealth of material, too much to be covered in one report. They brought along some books from the public library and articles from recent magazines, and gave a general survey of the subject.

They suggested topics to be discussed at future meetings of the cabinet. Miss Brooks of the city welfare organization had offered to come to tell them what was going on right

there in the community in social case work with old people and in the state and county program of old age assistance. One or two of the young doctors in the church would probably be willing to come and tell about recent medical findings in the fields of geriatrics and gerontology.

The committee had also found that very interesting recreational programs for old people were going on in several cities. If the cabinet wished, they could write to the Benjamin Rose Institute in Cleveland, the Philadelphia Recreation Association and to the Council of Social Agencies in Chicago. These programs might give them some ideas of the kind of things old people like to do.

Preparing for old age

Mrs. Walters, one of the adult teachers, was herself over seventy though still very active in church affairs. She had told the chairman she thought the church ought to do something about preparing people for old age. "I just got old without anybody's help," she laughingly remarked. She was accordingly made chairman of a committee to see what could be done along this line with the adult groups now in the church.

The report of her committee recommended several things. The minister was asked to include in his sermons some ideas on the basic philosophy of preparing happily for growing old. He was also reminded of the possibilities along this line in his personal counselling. The committee thought that even young adults should begin to think about old age, perhaps taking occasional units of study on the experiences involved in retirement. These would include the importance of setting up a financial plan for old age security and also of providing definite time in their schedules for becoming interested in creative hobbies and activities which would be of continuing interest throughout life.

The ones not in

The report that came closest to the task in hand was that of Mr. Thomas' committee. The members had collated all the information available about the old people on the "responsibility list" given to the church as a result of the Teaching Mission survey. Wherever obtainable, this information included living quarters, relationship to church members, previous church contacts, and the possible types of activities in which, by reason of health, the person might be able to engage. The list was a long one and the committee had not been able to visit all of those on it. They recommended that others in the group help with the visits. They also asked the group to consider the possibility of inviting all these people, together with the old people who were members of the church, to a special party. At that time they could be told about the various study, service and worship opportunities in the church program. They might also be invited to suggest other types of program or services which the church might give them.

This brief review shows something of the scope of the problem which faced one church which is typical of many other churches. Highland View leaders found that their work had just begun, but that the opportunities which had been revealed were most stimulating. As Mrs. Walters closed the meeting with prayer, every person present asked in his own heart that God would guide him in doing his share toward making possible a richer and fuller life for the older people whom Highland View should serve.

Materials for very small schools

By C. A. Bowen

The Editorial Division of the Methodist Board of Education has a large group of lesson materials designed for the various types of church schools in its constituency. The editors of this Board have been leaders in the production of outlines for many types of closely graded and cycle graded materials through the Committee on the Graded Series of the International Council of Religious Education, and have used these outlines more extensively than have the editors of any other denomination. Even so, Dr. Bowen, the Executive Director, discovered a group of small church schools in frontier and underprivileged situations whose literature needs were not being adequately met. Feeling keenly a responsibility for these schools, he has experimented in an interesting new arrangement and use of materials.

This is the fourth in a series of articles on current curriculum planning and production.

MANY SMALL CHURCH SCHOOLS are so well advanced that they can carry on the same type of work as the best of our larger schools. The size of the enrollment is no criterion to be used in measuring quality of work being done. At the same time we find schools with three or four small classes which lack adequate resources and leadership. It is difficult for workers in these situations to adapt the ordinary lesson materials to the needs of their situations. These very small schools have peculiar curriculum needs.

At the request of the editor of the *Journal* we are sharing an experience in locating and seeking to meet the needs of these church schools. It did not require much study to show us that we could not expect these workers to adapt our regular materials to their use. They were not skilled enough to make valuable adaptations of printed curriculum. They must have materials of their own. At the same time we realized that it would not be wise to furnish materials entirely separate from those used generally. The special materials thus provided must be constructed within the regular curriculum pattern of the denomination. We were obligated to do everything possible to help these small retarded groups to become able to use more adequate materials. The problem of protecting the more advanced schools against the danger of drifting into the use of less adequate materials had to be faced also.

The first task was to learn the peculiar needs of the schools to be served. This called for a survey. Our co-workers all over the United States suggested situations in which the leadership, facilities, environment, resources, and membership were limited. We selected fifty-four schools located in situations representative of the varied groups making up our constituency. Trained workers gave their services in locating the actual literature needs of these people. This helped us to prepare lessons for experimental use. These were published and used for six months. Our helpers introduced the lessons with great care. They followed up these materials. As the second quarter drew to

a close they showed the local workers how to fill out the simple questionnaire which we had prepared. The answers were given by these workers themselves. Each supervisor prepared a thorough report and evaluation of the experiment. We learned much from these reports. What surprised us most was our own lack of understanding of actual conditions in these schools.

We decided that Cycle Graded Lessons for Primaries could be used with the younger children if we provided the teacher with a quarterly of her own containing simple helps. We also decided that Cycle Graded Lessons for Juniors could be used with the older children along with a simple teacher's quarterly. This kept the curriculum for children within our general pattern. We provided special lesson treatments based on the International Uniform Lesson Outlines for adults along with a simple teacher's quarterly. This was also within our curriculum pattern. It was different with the materials for youth. We adapted radically the outlines of Cycle Graded Lessons for Seniors in developing these lessons. Again the teacher was provided with a quarterly containing simple lesson helps. We did not give the new materials a name of their own but we used the symbol of a small church on the cover.

We used care in introducing the new lessons. The workers who had helped us gave the names of schools in need of very simple materials. Other area leaders helped build this list of schools to which special order blanks were sent. Thus we directed the materials to the places where they should be used. As soon as a group began to make progress the leaders were urged to supply themselves with more adequate materials.

How did the plan work? The circulation of the new materials has grown gradually. There has been no loss in the circulation of the more adequate curriculum materials. Thousands of teachers are now using their helps for the first time. Some more advanced schools have begun to use these materials, though we have held the number to a minimum. Recently we have issued a quarterly containing simple programs for youth which has been well received. Perhaps our greatest satisfaction has come out of trying to the best of our ability to meet a need which was far more general than we had realized.

Council Offices to Be Moved

THE International Council of Religious Education is to move its headquarters offices on April 30, 1949. This includes the offices of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. The new address will be 206 South Michigan Boulevard, Chicago 4, Illinois. The Council is to have the entire fifth floor of the large Pullman-Standard Company building, which is across the street from the Art Institute, next door to Orchestra Hall, and near a number of large hotels. At the new address all offices will be on the same floor, instead of on five floors as at present. There will also be a more efficient arrangement for handling large mailings.

In order to facilitate moving, a special sale of valuable printed materials now in stock will be held throughout the month of April. See page 35 for a listing of these materials.

Companions in Service

Here is the second episode in the experiences of the Rev. Mr. Vinton and his group of officers and teachers in a small church school. Leaders of schools much larger than this may very well get some ideas here on matters of administration. In most cases these chapters will appear, as this one does, several months before a similar meeting would be held in the reader's own church.

Chapter II

Red letter days

By Vernon McMaster*

ALREADY the summer was over. The little group of officers and teachers were holding their September meeting in the study at the Rectory. Early in the summer they had gone on a picnic and felt better acquainted for playing together. The teachers had kept their promises about reading over their teaching material in advance and several of them had been in to talk to the Rev. Mr. Vinton about teaching methods and resources.

In opening the meeting George Barclay, the superintendent, explained the two absences by saying that Sue Powell had had some unexpected visitors from out of town and Miss Whiteside had not yet returned from her vacation. "We have two things to do tonight," he went on. "One is to decide what special occasions we want to observe during the year, so we can make plans ahead of time and not be caught napping. The second thing is to decide how to make these teachers' meetings so interesting that we will give up other things, if necessary, in order to come."

"Well, let's start with making a calendar for the year," said Lucy, who had a date following the meeting and was anxious to get started. "Let's list the ten months ahead and then put down what we want to do each month."

"I brought the little blackboard over from the church," said Mr. Vinton. "Lucy, you are a good writer. I nominate you to be the scribe."

"That's what comes of opening my mouth," wailed Lucy. "O.K., I'll put down the months and you tell me what to do next." She quickly listed the months on the board, leaving as much space as possible after each.

Henry Potter was the first with an entry. "You might as well put down the teachers' meeting each month. Just T and O will do. We'll decide on the dates later."

"I've got one new idea," said Mr. Vinton. "In one of our regular services of worship I want all of you to come forward and dedicate yourselves to the church work which you have agreed to do. At the same time I will ask the members of the congregation to pledge themselves to help you. I think that will let everyone know how important our educational work is."

"That's a swell idea," said Frank Nordyke. "When do you want to do it?"

"I was thinking of the last Sunday of September. That's the first day of Religious Education Week."

"That reminds me," interrupted George. "Last June we forgot to do anything about Rally Day, which comes next

Sunday. In late August Mr. Vinton and I suddenly came to and appointed ourselves a committee to make all the arrangements. You'll be getting the announcements later this week."

"I've written Rally Day and Dedication Service for September," announced Lucy. "I guess we ought also to put Religious Education Week. Maybe next year we can plan ahead of time and see if we can't get the other churches in town to cooperate on some city-wide publicity and maybe programs, too. Now what about October?"

The others were a little stunned at the rapidity with which Lucy's mind worked but Dorothy recovered enough to say, "How about a Hallowe'en Party? We might do something to keep the children out of mischief and still give them a good time."

"That's worth trying," said George. "Put it down, Lucy."

"Last spring we talked about the value of calling on parents," said Jane Peterson. "I should think we ought to do that early in October."

"Let's decide right now to make the first Sunday in October Home Visitation Sunday," said Mr. Vinton. "That will be a good conclusion for Religious Education Week."

For November Frank suggested a special Thanksgiving service of worship for the whole church, with an offering of canned goods for the City Hospital. The others agreed, and this was listed on the calendar.

"We haven't suggested anything yet for our own spiritual refreshment," Mr. Vinton reminded them. "Let's try a special service on the second Sunday in November at nine o'clock. I think of it as being a service of guided prayer and meditation to last about twenty minutes. We can go right from it to the church school session. I know it's hard for you mothers especially to get here that early, but I'd like to try it if you are willing. We're doing God's work and we'll need a lot of help from him, if we hope to be successful."

"Any objection?" asked George. None was voiced, and Lucy entered the special service on the November calendar.

In the same way the other seven months were carefully discussed until the calendar for the year was complete. They listed a family service for the Sunday before Christmas, Christian Youth Week for January, a Brotherhood Week service and a missionary motion picture for February, a Procession of the Palms for Palm Sunday, a Good Friday service for the church school, an evaluation meeting late in May, and a Commencement service the last Sunday in June. After completing the list they looked it over proudly and congratulated each other on its professional look.

"Now that we have our calendar we'll need to think about these monthly meetings. What night shall be set for a regular meeting?" After some conversation and comparison of date books they agreed on the first Tuesday of each month.

"Now what can we do to make these meetings so interesting none of you will want to miss one?" asked George.

"How about taking turns in planning them?" suggested Henry Potter. "We might divide into four committees of three each and let each committee be responsible for two of the meetings. That will leave one meeting over, and maybe Mr. Vinton will take responsibility for that."

This plan was agreed to and George appointed Henry, Jane and Betty as a committee to plan the next month's meeting.

*Archdeacon of Montgomery, Alabama.

"I did so well with that suggestion," laughed Henry, "that I'm going to try another which can't come home to roost! I think we ought to be learning something about our Church at each of the meetings. I wonder if Mr. Vinton will talk to us each time on Church history."

"That's a grand idea," said Ernest. "I got just a little about Church history when I studied the history of music, and I'd like to learn more."

"Sounds like you're elected, Mr. Vinton," announced George.

"All right," agreed the minister, "but by this time you should know me well enough to realize you'll have to do some work too. A brief book on church history will be one of the required reading books. Remember those books we decided we ought to read this year?"

A sigh of mock resignation arose from the group. Frank rose and shook his fist at Henry. "Who was the guy that suggested this in the first place?" he asked with pretended anger. "All of us ought to ambush him on the way home!"

Lucy was looking at her watch in a pointed way and George spoke up hurriedly. "It's getting late, but we ought to decide something about Home Visitation Day. What shall we do about that?"

Ida Williams was quick to respond. "Why, we will just go calling on the children's parents, trying to get to all the homes that afternoon."

"What will you say to them?" George wanted to know.

"Why, just tell them how glad I am to have their children in my class and what I'll try to teach them."

"Good!" acknowledged George. "Is that all?"

"I'll ask them whether they are willing to help me as much as they can. If they say they are, I'll be ready with some very practical suggestions."

"But what if they aren't willing to help?" asked Frank.

"I'll try to make them realize that I can't teach their children properly unless they are willing to work with me. I'll show them how confusing it will be for the children to hear one thing at home and something else on Sunday. I'll try to be tactful, but I'll do my best to get them to do their part."

"Ida, you've given the rest of us some valuable pointers!" said Mr. Vinton. "How shall we arrange to get to the homes?"

"I have a suggestion for that," said Frank. "Get one parent from each class to provide the transportation and actually make the visits with the teacher. Then when all the visits have been made there will be at least one parent in each class who will know what the school is trying to do and be sold on the program."

"Say, that's another good idea," exclaimed George. "But I don't think you officers ought to be left out of this visitation. I'm going to ask all the non-teachers to join the teachers in making the visits. I won't keep you any longer tonight, but I'll work with Mr. Vinton and Lucy on the arrangements and let you know. Mr. Vinton, will you please dismiss us with a word of prayer?"

The "Amen" had hardly been said when Lucy streaked out of the door, and the others left soon afterward.

"Now, are there any questions?"

What about the unfinished business of the Amsterdam Conference of the World Council of Churches?

By Gerald E. Knoff*

IT IS NOW about eight months since the delegates to the First Assembly of the World Council of Churches left the closing service in the Wester Kerk and began their long journeys home. Since then hundreds of addresses have been made reporting the doings of the Assembly and the reports of the Assembly's Sections and Commissions. American church people are eager to hear about Amsterdam. And at the close of the address when the Chairman asks, "Now are there any questions to ask the speaker?" the questions come thick and fast.

I

Looking back across these eight busy months, the Amsterdam Conference seems even more important now than it appeared then. The first word of any reporter should be a testimony of appreciation for what was done at the Concertgebouw during those eventful days. Dr. Charles Clayton

* Associate General Secretary in Educational Program and Research, International Council of Religious Education. Dr. Knoff attended the Amsterdam Conference as the representative of the International Council and reported on it in the December 1948 issue of the *International Journal*.

Morrison of the *Christian Century*, in a superb report to the Chicago Ministers' Meeting last September, distinguished between the things said at Amsterdam and the things done. The "thing done" was the great achievement of our lifetime, the formal establishment of the World Council of Churches, born of the vision of Temple, Paton, Brent, and Soderblom, and what is more important, born of the Spirit of God.

No person present at the colorful ceremonies in Nieuw Kerk on the opening Sunday, or listening the next day to the simple sentences of institution, could have been insensitive to the significance of those moments. The establishment of the World Council came in answer to the prayers of hundreds who are now members of the Church Triumphant. It came in answer to the desires of that countless company of Christian people living today in all quarters of the earth who long for a fuller expression of Christian unity. It came, we devoutly believe, in accordance with the will of God for his divided church on earth. It would be the basest kind of ingratitude, not to say a sin against the Holy Spirit, to belittle the importance of this achievement. No one should dare to create an impression that this estab-

lishment has not been led by the ever-working and ever-living Spirit of God in the affairs of men.

"But, what is to happen from this point on?" This question has frequently been asked in the groups which have gathered to hear the thrilling story of Amsterdam.

II

Because religious education workers are intensely interested in the ecumenical movement, because they are praying for it and want it to flourish, they are asking about the future relationships between this world-wide council of churches, and our world-wide agency of Christian education, the World Council of Christian Education, better known to many *Journal* readers, perhaps, under its former name, the World Sunday School Association.

"Several years ago our Council of Churches here in Springfield merged with our older Sunday School Association. Our minister reported that the International Council of Religious Education, the Federal Council, and other agencies may merge in a new organization in the U.S.A. to be called the National Council of Churches. But what about these world-wide bodies?"

There are perhaps three answers to that question. (1) The World Council of Churches and the World Council of Christian Education have already established the friendliest relations and have jointly authorized a number of projects, particularly in the field of youth work. (2) Dr. Forrest Knapp and Rev. James Turnbull, General Secretaries of the World Council of Christian Education are sincerely determined that Christian education is a responsibility of the *churches* rather than a hobby for independent persons and associations. Similarly, Dr. Visser 't Hooft, General Secretary of the World Council of Churches, has a deep interest in Christian education and the nurture of children, youth, and adults. (3) A busy fortnight at Amsterdam was all too short for the accomplishment of everything that needed to be done. Closer relationships between these two agencies will no doubt come in time.

III

A second question has been raised. "We did not gain the impression that Amsterdam gave much consideration to the educational programs of the Churches. Were Sunday schools, for example, ever mentioned?" The answer here is a frank admission that the delegates at Amsterdam did not consider at any length the teaching ministry of the church.

There was a great deal said at Amsterdam about the importance of the right formulation of the nature of the Gospel, about the unwillingness and the recalcitrance of an evil world which refuses outright to listen, or perverts its transmission. But comparatively little was said to the effect that Christian ministers, teachers, and theologians have often betrayed the gospel with their own inept attempts at its communication.

Some speakers, to be sure, made this point clear. Dean Hogsbro of Denmark declared, "More than anything else the Church will have to ask God for the blessing of having servants of the Lord whom men and women today may understand." John Baillie of Scotland struck the same note. "I have heard many (sermons) that were both impeccably orthodox and faithfully scriptural in their presentation of the Gospel, but which could be almost guaranteed to be without effect upon the men and women of a generation

which there is no reason to regard as worse than other generations . . ." Professor Georgia Harkness of Garrett Biblical Institute spoke effectively for this same consideration.

Perhaps the second Assembly, scheduled for America in 1953, will make room within its official program for the inclusion of the educational program of the churches, a program which in our land as in many others is one of the chief means whereby God's Design is brought to bear upon Man's Disorder.

IV

I heard this question asked: "Will there be any representation in the World Council of Churches from national bodies such as the Federal Council of Churches, the new National Council of Churches or the Canadian Council of Churches?" So far as the present is concerned, only churches can become *members* of the World Council of Churches. It is a Council of churches, not a Council of councils. This impression of an observer is that so it will remain.

But the constitution does allow the interim body, the Central Committee, to invite nation-wide Councils of churches to name consultive members to the Assembly and the Central Committee. Thus provision is made for the voices of national councils to be heard.

"But this is not enough," many will protest. "Has not God given to his Christian people participation in two kinds of unity experienced simultaneously; one ecclesiastical, the other geographical? Should not the World Council of Churches recognize the geographical relationship as generously as it did the confessional?"

Perhaps it should have done so. Perhaps it will in the years to come. But for any observable future, churches will have a status which councils will not enjoy. It is my judgment that councils of churches will do well not to press this issue. Many opportunities now exist for the voice of cooperative Christianity in cities, states and nations to be heard in World Council circles. Let us make the most of them.

None of us on the outside can imagine the stresses and strains which make difficult the work of this young organization. Let us not jeopardize hard-won gains by insisting now upon new Constitutional provisions no matter how justified they seem to us to be.

These three concerns, relationships with the World Council of Christian Education, adequate recognition of the work of Christian education, and consideration of geographical representation have been expressed by some persons who are very much concerned for the continued success of the World Council of Churches. I have every confidence they can be answered satisfactorily. And I believe in time they will be.

I believe they will be answered because I devoutly believe God is directing through his Holy Spirit this World Council of his Churches.

Let us thank God for the establishment of this Council, which under God has been brought this far, and which may be used of him so mightily in the years to come. It is manifestly his work. Let it be the instrument of his power, his love and his justice in the affairs of men.

"What of the future?" We may safely assume that God will govern that as he has the past. Amsterdam's unfinished business is also the Father's business. It is in good hands.

Grading in the church school

By Frank E. Johnston*

THE MATTER OF GRADING is of basic importance in building an effective church school. This is equally true concerning the Sunday church school, the vacation church school or weekday religious education. In his book on *Christian Education in the Local Church*, Dr. Oliver deWolf Cummings states the case well:

"The fundamental reason for grading is that God has graded life. Grading is written into the very constitution and by-laws of our being. Nothing is more apparent than are the differences between children, young people, and adults—in size, mental capacity, and spiritual discernment. We eat graded food, wear graded clothes, play graded games, think graded thoughts. It is natural that in public school and church we should be graded, that we may better live and learn."

There is, of course, a place for ungraded experiences in the church. There are times when all ages should be together in the church family as they are in a real family. This may be for fellowship, as on a "family night," or in an experience of worship. There are some churches which have completely unified Sunday morning services, where the family worships as a unit although they separate for study. In other churches, all ages meet for worship on special occasions several times during the year. However, when it comes to the specific matter of education in areas of content needed for religious development, it is very important to find the most helpful and practical grading possible in the light of the enrollment and physical equipment.

Traditional types of grading

The basic groups in this matter of grading are, of course, children, youth, and adults. The children's division includes the range from birth to the twelfth year, or through the sixth grade of the public school experience. The youth division, starting with the seventh grade in school and extending to age twenty-three or twenty-four, covers a second twelve-year age span. All beyond this age are generally thought of as adults.

It might be pointed out that as churches are coming more and more to think in terms of ministering to the needs of persons, this ministry is most commonly thought of as being to children, youth, and adults. Even though there may be several departments within a division, each with its own superintendent, there is often also a division superintendent who carries major responsibility for the work of the entire division.

The accepted divisions and departments commonly in use throughout the country are as follows:

Divisions and Departments	Grade in Public School	Chronological Age
<i>Children's Division</i>		
Nursery Depart.		Under 4
Kindergarten Depart.		4, 5
Primary Depart.	1, 2, 3	6, 7, 8
Junior Depart.	4, 5, 6	9, 10, 11

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Youth Division

Junior High Depart.	7, 8, 9	12, 13, 14
Senior High Depart.	10, 11, 12	15, 16, 17
Young People's Depart.		18-23 or 24

Adult Division

Usually there is only one adult department, with classes according to interests.

The public school grade is normally the most satisfactory basis for grading in the church school, as this is indicative of social and mental development. It should also be kept in mind that there is rather general agreement today that the traditional distinction between sexes, for class purposes, is unnecessary. It is true, of course, that some teachers find it easier to teach either boys or girls separately. However, they are together in public school and in families and being together in church school classes makes more nearly possible a real life situation for the learning experience.

Even in the one-room church where there is no alternative to having a single worship experience for all ages, it is possible to have at least four groups for study—one in each corner of the room. No one would attempt to make a case for this as the ideal, but when the choice is one of Christian teaching in the four corners of a single room or not at all, that choice is predetermined for all who would be worthy witnesses to the truth. For purposes of the most effective work in such a situation the following grouping for study is recommended: (1) preschool children; (2) children from the first through the sixth grades; (3) young people



Eva Luoma

There is fairly general agreement that boys and girls should be taught together in classes.

		Pre-school	Grades 1-6	Grades 7-12	All over 17 yrs.						
		Pre-school	Grades 1-3	Grades 4-6	Grades 7-12	Over 17 yrs.					
		Pre-school	Grades 1-3	Grades 4-6	Grades 7-9	Grades 10-12	Over 17 yrs.				
	Under 4 yrs.	4, 5 years	Grades 1-3	Grades 4-6	Grades 7-9	Grades 10-12	Y.P. 18-23 or 24	Over 24 yrs.			
	Under 3 yrs.	Age 3	4, 5 years	Grades 1-3	Grades 4-6	Grades 7-9	Grades 10-12	Y.P. 18-23 or 24	Y. Ad. 24-35	Over 35	
Under 2 yrs.	Age 2	Age 3	4, 5 years	Grades 1, 2	Grades 3, 4	Grades 5, 6	Grades 7-9	Grades 10-12	Y.P. 18-23 or 24	Y. Ad. 24-35	Over 35

This chart indicates possible methods of grading, beginning with four classes in the smallest church school, and becoming more closely graded as enrollment and leadership permit.

EDITOR'S NOTE: The bottom row illustrates two-year grading in the lower age-groups, an arrangement which is attracting attention in larger churches. At this age children develop rapidly in reading and writing skills. Third graders can begin to use the Bible, song books and note-

books as the younger children cannot. More important, the whole matter of "readiness" enters in. First grade children are not ready for ideas and learnings which are readily received by third-graders. The same principle holds true in the junior and junior high departments. Grading even on a one-year basis can be done in an experimental type of school where there are trained leaders who can handle a grade as a unit and where there is a large enough room for each grade.

of junior high and senior high grades; and (4) older young people and adults. Starting with this as a minimum, the table printed herewith will prove suggestive in progressing toward maximum grading for study in terms of the space available and the enrollment.

One change which may be needed to be made in this chart now, is in the preschool grouping. The great increase in the birth rate since Pearl Harbor has brought into our church schools large numbers of very small children. It is essential that these should not be put into large groups, even if it means that grading must be on a one-year basis or even less. Young children need the best physical provision and teaching possible if their Christian training is to be truly meaningful.

Wherever possible, graded grouping for worship is highly desirable. Where only two rooms are available it is best to divide for worship on the basis of all children being together in one room and the young people and adults in the other. If there are three rooms which can be used for worship it is well to divide the children, putting the preschool ages in one room and those in the first six grades in the second room, while the third could be used by the young people and adults. Where four or more rooms are available the grading for worship should follow the same pattern as that suggested for study.

Newer types of grading

Where space is available, and the enrollment suggests it, there is a growing inclination to think in terms of a two-grade, or two-year group to replace the traditional primary and junior departments. Thus, there would be three departments: one for the first and second graders, a second for the third and fourth graders, and a third for the fifth and sixth grade children. No satisfactory name for the "new" department made up of third and fourth graders has been suggested. It is often called "low junior," as distinguished from "high junior," or "upper primary." The primary

value of the reduced age span and the accompanying reduction in range of interests is readily obvious.

On the other hand, such matters as the lack of adequate space and equipment, limited enrollment, and the fact that most printed curriculum materials are based on the three-grade grouping, represent serious problems in effecting such an arrangement in most churches. While this type of grading is found in only a very few churches today, it is altogether possible that as new buildings are erected and as older ones are remodeled provision will be made for two-year groupings.

Grading of adults

There is not room here to go into detail in the matter of "grading" adults. Perhaps the chief thing to keep in mind is to remember that all adults are not alike and that they should be offered a variety of learning opportunities. Division on the basis of interest seems to be the most logical method. In this connection it is well to remember that there may be a small group of adults who are willing to go beyond the average class member and to do a type of "graduate study" which is unusual in the ordinary church school.

The place of young adults, of course, is becoming increasingly important. The matter of making adequate provision for young adults is one of the most challenging tasks which has ever come to the church. There has been a greatly increased marriage rate since Pearl Harbor, and at a younger age than was formerly the case. Many of these young couples have left their home towns and have drifted away from the church. In most cases they will be re-enlisted only by providing a vital young adult program which will afford the means of fellowship and sharing of experience with those of similar age and mind.

Also the percentage of "older adults" in the community is higher than it has ever been before. Many of these are not in churches at all although they may greatly need the

fellowship and inspiration possible there. An alert church could offer them fellowship and learning opportunities on a basis of interest and need.

Constant study necessary

It is obvious that the matter of grading calls for constant study and evaluation. Population trends are often determining factors. Our churches are now crowded with small

children and with young adults. But ten years from now both the children and their parents will have passed into different categories. At that time we will have large high school classes and possibly large adult groups, while the number in the younger grades may be small. Church administrators who would grade adequately and accurately must ever be on their toes, and ever willing to make the necessary changes demanded by changing conditions.

Joining the Church Universal

A special service for the reception of young people into full membership in the Christian Church on the Day of Pentecost, known as Whitsunday.

By Paul G. Macy*

This service has been prepared in response to the growing enthusiasm among young people for the idea of the Ecumenical Church. Its purpose is to receive them into membership not only of the local church but also of the fellowship or denomination to which the congregation belongs and of the Church Universal which includes all Christian Churches. The service is designed for Whitsunday, the seventh Sunday after Easter, which falls this year on June 5.

AN INCREASING NUMBER of churches are holding the "Pastor's Class" or "Confirmation Class"—or whatever class prepares young people for church membership—during the period following Easter rather than during Lent. This custom helps to avoid the "let-down" which sometimes characterizes the educational program of churches after the Easter season. It also uses the obvious values to be found in receiving new members on the Day of Pentecost, the Church's "birthday."

If the ecumenical movement means anything, it is that membership in the Church Universal must be a living and dynamic reality in the lives of church members. The place to begin is at the beginning of membership.

A service which has dramatic intensity and legitimate emotional appeal can make an indelible impression on young members. Some churches will not, by reason of prescribed rituals, be able to adopt these suggestions, but many, even those who follow a customary ritual, may be able to make an exception once a year, and use at least some of the features suggested.

* Until recently Mid-West Secretary of the World Council of Churches, and Director of Ecumenical Education, International Council of Religious Education.

NOTE: The pattern for this service is taken from a dramatic service originally written for Hyde Park Congregational Church in Chicago, by Miss E. May Munsell, in 1923. The basic idea has been reworked in the light of the formation of the World Council of Churches and is made applicable to churches of many denominations.

An outline of this service, with congregational responses, may be printed in church bulletins using it either in whole or in part, with credit given to the author and to the *International Journal of Religious Education*.

Opening Service

ORGAN PRELUDE

PROCESSIONAL HYMN—(Suggested) "Lead On, O King Eternal"

The prospective members may march in procession behind the Christian flag (following the choir if a choir procession is customary). If so desired, it will add to the solemnity of the service if all are robed—like the catechumens in the early Church—in white. (Such gowns may be purchased or may be made after the pattern of choir gowns.) If preferred, the Processional Hymn may be omitted and the young people march in silently during the Prelude. They should sit as a body in the front pews of a single section.

THE APOSTOLIC SALUTATION (I Corinthians 1:3) (Spoken by the Minister)—"Grace to you and peace from God our Father and the Lord Jesus Christ."

AN ACT OF ADORATION AND PRAISE (The Sursum Corda)—
Minister: The Lord be with you.

People: And with thy spirit.

Minister: Lift up your hearts.

People: They are lifted up unto thee, O Lord.

Minister: Let us give thanks unto the Lord God.

People: It is meet and right so to do.

(From the Canons of Hippolytus, composed in Greek in the Third Century.)

Minister: Almighty and everlasting God, before whom stand the spirits of the living and the dead; for all who have witnessed a good confession for thy glory and the welfare of the world—patriarchs, prophets, saints and apostles:

People: We praise thee, O Lord, and bless thy name.

Minister: For all the martyrs of the faith and for all who have resisted wrong unto suffering and death:

People: We praise thee, O Lord, and bless thy name.

Minister: For thy Church, the pillar and ground of the truth, and the mother of saints in all ages and in all lands:

People: We praise thee, O Lord, and bless thy name.

Minister: For the light of the everlasting Gospel, which thou hast sent to every nation and kindred and tongue and people:

People: We praise thee, O Lord, and bless thy name.

Minister and People: Glory be to God on high, and in earth peace, good will toward men. We praise thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, the Father Almighty. Amen.

ANTHEM—SCRIPTURE LESSON—PASTORAL PRAYER—OFFERING

(These will be in accordance with the customs of the individual church but, obviously the thought of the Church Universal and those "upon whom the Spirit came" at Pentecost should dominate.)

(NOTE: If the Minister feels that he must preach, let the sermon be brief. The intention is that the dramatic reception of members will take the place of the regular sermon.)

The Reception of Members

Episode I. The Message of the Church Universal

HYMN (Sung by all)—"O God, Our Help in Ages Past"

(During the singing of this hymn the "Spirit of the Church Universal" enters at the rear of the house of worship and proceeds to the center of the chancel or pulpit platform. This part should be played by a young woman of exceptional Christian devotion, good stature, strong and pleasing voice. Much depends upon the choice of this person. She should be clad in flowing white robes and should wear, emblazoned on her bodice, a golden cross. This can easily be made of gilt paper and fastened to the robe.)

MESSAGE OF THE SPIRIT OF THE CHURCH UNIVERSAL

I am the Spirit of the Church Universal, that deathless fellowship established by the chosen few upon whom the Holy Spirit came at Pentecost, that living community of the living Lord Jesus Christ entrusted with carrying out the design of God to unite all mankind in Christ and establish on earth his kingdom of Love and Light. I invite you into the world-wide fellowship of those who have committed themselves to the Lord of the Church. All about you is the cloud of witnesses of those who for nineteen centuries have kept the faith in spite of dungeon, fire and sword. They have labored and you may enter into the fruit of their labors. During these centuries I have seen kingdoms rise, flourish for a season, and then perish but the Church of Christ remains for even the gates of Hell shall not prevail against it. In the darkest days of history it alone preserved the light. Today, as in ancient days, it is the hope of humanity.

Young people of today, *(here let the candidates rise)* you have presented yourselves for membership in *(here insert name of the local church)*, but it is significant only as it is a true part of the one, holy, universal Church which is the corporate body of Christ and faithfully carries on the work which he did when in Palestine he walked and talked with men. What say you concerning your desire to enter the Church Universal?

RESPONSE OF THE CANDIDATES

In seeking membership in the *(insert name of local church)* we desire to become members of the Church Universal, representatives of Christianity in all lands and ages. We know that we shall be bound in loyalty to that great Church far more than to any local church or denomination to which we may belong. We would be an organ of Christian unity, stewards of the whole Church's

spiritual heritage, of the whole Church's endowment as a channel for the Love of God. We would make St. Augustine's words our own: "I take the whole Christ for my Savior; I take the whole Bible for my staff; I take the whole Church for my fellowship."

Episode II. The Message of the Denomination

HYMN (Sung by all)

The hymn should be especially suitable to the theme of the contribution to the Church Universal which the particular denomination has made; e.g. in a Congregational Christian Church it might be "O God, Beneath Thy Guiding Hand."

As in the first episode, the singing of the hymn marks the entrance of one who will portray the spirit of the denomination. For instance, in a Congregational Church it would be a Pilgrim Father with the Mayflower Compact; in a Methodist church, it would be one who impersonated the spirit of John Wesley; in a Baptist church, it might be Roger Williams; in a Presbyterian church, John Knox—and so on.

THE MESSAGE OF THE DENOMINATION

This is spoken to the young people by the person representing the denomination. It should catch up, in two or three minutes, the very greatest things which the denomination has contributed to the world and call the young people to follow.

THE RESPONSE: *(This will, of course, be fitted to the message which had been given.)*

Episode III. The Message of the Leaders of the Local Church

HYMN—(one of service)

During the hymn let the church leaders come forward—the chairman of the Board of Trustees, a representative of the Board of Deacons or Elders or whatever body is charged with the spiritual welfare of the church, the president of the women's organization, the superintendent of the church school, the president of the young people's society. After the hymn each should present, in a one minute message, the opportunity for service in the local church.

THE RESPONSE—*an act of dedication, sealed by prayer*

Episode IV. The Actual Reception of the Members

Churches which practice immersion will baptize members according to their usage. Churches which baptize by sprinkling those who are not previously baptized will find that this may be an especially impressive act if the young people, one at a time, kneel, facing the congregation and if the form "Disciple of Jesus," (or, "Follower of the Master" or similar phrase) in place of the Christian name, is used by the minister when saying, "I baptize thee, etc."

In receiving the candidates into membership the minister may include some such phrase as: "We rejoice to recognize you as members of the Church of Christ Universal. . ."

Many churches have the custom of asking the congregation to rise and give a welcome to the new members and a pledge to them of prayerful help.

Where the architecture of the church, and the "temper of the congregation" permit, this part may end in the formation of an endless chain of hands clasped in the bonds of Christian love. All may then sing together the old favorite hymn "Blest Be the Tie That Binds Our Hearts in Christian Love."

THE ASCRIPTION: "Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen." (Ephesians 3:20, 21, R.S.V.)

¹ Adapted from words of late Principal Davidson of Canada.

THEME FOR MAY: *Praise God for Friendliness*

During the month of May, children have many happy experiences centering around May Day festivities and Mother's Day. These may all be given religious significance in our worship services, and may be tied together with the theme of gratitude to God for friends.

Resources have been suggested this month from which the leader may form her own programs. Continue to use songs of appreciation for God's world. Encourage children to share ideas and experiences of friendliness. Provide opportunities for planning ways to show friendliness.

Resource Materials

BIBLE VERSES:

- "Oh give thanks unto the Lord; for he is good;
For his lovingkindness endureth forever."—Psalm 118:1
- "The earth is full of the lovingkindness of the Lord."—Psalm 33:5b
- "A friend loveth at all times."—Proverbs 17:1a
- "Love is patient and kind; love is not jealous or boastful."—I Corinthians 13:4
- "And be kind to one another, tender-hearted, forgiving one another."—Ephesians 4:32
- "You shall love your neighbor as yourself."—Mark 12:31

HYMNS AND POEMS: (Words of hymns may be either sung or used as poems.²)

- In *Hymns for Primary Worship*³: "Friends All Over the World"; "My Friends"; "I Give Thanks"; "I Give Thee Thanks with All My Heart"; "I Love My Friends and They Love Me"; "We Thank Thee, Father, for Our Homes"; "What Friends We All Can Be" (stanza 3); "Come with Hearts Rejoicing" (call to worship.)
- In *Sing, Children, Sing*⁴: "Be Thanks to Thee" (stanzas 3 and 4); "Doing Friendly Things"; "Friends of All"; "Friends of Jesus"; "Giving Thanks" (stanza 2); "Kind People Helping"; "Lovingkindness"; "Mother's Day"; "O Dear God, I Love Your Surprises"; "Playmates."

- In *Worship and Conduct Songs*⁵: "Friends"

d. A SONG OF FRIENDLINESS

Tune: "Father, We thank Thee for the Night."⁶

Father, we thank thee for our friends.
From early morn till daylight ends,
Friends, near and far, make glad our days.
"Thank God for friends," is our song of praise.

May we be friends of all, we pray,
Friendly and helpful every day,
Sharing the gifts which thy love sends,
Helping to make a world of friends.

—V. T.

¹ Director of Leadership Training, Kansas City Council of Churches, Kansas City, Missouri.

² Revised Standard Version of the New Testament.

³ Note the article "Music with Primary Children" in this issue for suggestions for teaching songs.

⁴ *Hymns for Primary Worship*, Westminster Press, Philadelphia, Pennsylvania.

⁵ *Sing, Children, Sing*, by Edith Lovell Thomas. Abingdon-Cokesbury Press, Nashville, Tennessee.

⁶ *Worship and Conduct Songs*, Presbyterian Committee of Publication, Richmond, Virginia.

Primary Department

By Vesta Towner*

MAY DAY SURPRISE

From pretty paper, pink and white,
I made a little basket,
And filled it with green leaves and flowers.
Why? Oh, do you ask it?
I tiptoed to my neighbor's porch,
At early dusk on May Day,
Left the basket, rang the bell,
Then quickly ran away.

She never saw me, hiding there,
Behind an old oak tree.
I heard her cry in glad surprise,
"A May basket for me!"

"Who could have left this basket here?
No name—who could it be?"

I almost giggled, hiding there
Behind the old oak tree.

I waited till she closed the door,
Then, laughing, home I ran,
To tell my mother it was fun
Surprising Mary Ann!

V. T.

I'M GLAD THAT I HAVE FRIENDS

Dear God, I'm glad that I have friends.
I tried to make a list today
Of all the friendly people that I know.
The boys and girls who live next door,
The children in my room at school,
We work and play and have such fun together.

And then, I thought of grown-up friends,
Our friendly neighbors, and our doctor,
Who comes whenever I am sick and need him.

My dentist is a friendly man;
A friendly postman brings our mail.
So many friendly people in our town!

The bus driver is my friend.
The minister, and my teachers, too,
At church and school, they are my friends.
But best of all, are friends at home—
Mother and Dad, and all our family.

Dear God, I thank you for my many friends!

V. T.

May 1

THEME: *Friendly Surprises*

The poem, "O Dear God, I Love Your Surprises in Spring,"¹ will stimulate appreciation of God's lovingkindness to us. The verses, "May Day Surprise," may suggest the activity of arranging a basket of flowers from those on the worship center as a surprise for some shut-in or ill person near the church. Let the children choose a Bible verse to copy on a greeting card to tuck in the basket. The leader's prayer should express thankfulness to God for his lovingkindness and for our friends, and for the joy of planning friendly surprises.

May 8

THEME: *Friends at Home*

In conversation about Mother's Day, emphasize the value of loving surprises for

Mother as more important than gifts bought at a store. Appreciation of father and mother as our best friends. Use poem, "Mother's Day,"² or "Dear God, We Thank You,"³ (stanzas 4 and 3, in reversed order.) Sing, "A Song of Friendliness," (printed above).

May 15

THEME: *Friendly Neighbors*

Conversation about how to be a good neighbor. Let the children report incidents of helpful, friendly neighbors. Use poem, "I'm glad that I have friends." A prayer of thankfulness for friendly neighbors.

May 22

THEME: *Friends Help Each Other*

Let the children report incidents of helpfulness they have observed among other children. Sing, "A Song of Friendliness." The following story may be used.

STORY:

BORCULO REMEMBERS

When your mothers and daddies were children, there was a big wind storm in the little country of Holland, over on the other side of the Atlantic Ocean. It was a terrible wind, called a tornado. It completely destroyed the town of Borculo.

Newspapers in the United States printed news about the tornado. Big headlines told how all the houses in Borculo had been blown down, and how the town's three small factories lay in ruins. One was the only parchment factory in western Europe; the other two were furniture factories.

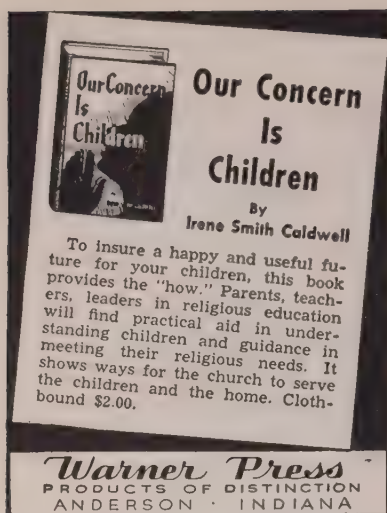
When the people in the United States read about this, they said: "We must do something to help Borculo! We want to build new houses for those poor people who have no place to live. Let's rebuild their factories, too, so men can work and earn a living for their families!"

From all over the United States, people began to send their gifts of money, until there was a large fund to help rebuild Borculo. The money was sent as a gift of friendship from the people of the United States. There was enough to build new homes, and three new factories. The people of Borculo were very thankful. The people in the United States were very glad that they could help.

Then the United States forgot all about Borculo. But the people of Borculo did not forget. Borculo remembered. As the people lived in their comfortable new houses, and as the fathers worked in the factories, they often thought about the people of the United States who had helped them in their time of need.

Then there came the war. All the people of Holland suffered during the war. Food was very scarce. After the war, many packages of food and clothing were sent from the United States to Holland. Some of it reached Borculo. The people of Borculo said, "The American people are surely our friends."

Not long ago, on January 4, 1949, a tornado struck the town of Warren, in Arkansas. Houses were blown down. Schools and churches and the town hall lay in ruins. Many persons were injured. The news reached the people of Borculo, over in Holland. They knew what a tornado was like! The Burgomaster of Borculo (a Burgomaster is like a mayor) quickly sent a message by cable to Mayor Jim Hurley of Warren, Arkansas. He said: "Sincere sympathy of the town of Bor-



our friendship." And an old farmer said, "They must be having a hard time over there in America after that big storm. Glad to help if I can." —V. T.

May 29

THEME: *Faraway Friends*

A STORY TO TELL:

THE "THANK-YOU" TRAIN

The Barber family were sitting around the breakfast table. Paul and Nancy had not quite finished their cereal. Father had finished his breakfast and was glancing at the morning paper before going to his office.

"What is the news this morning?" asked Mother.

"Why, they had a big day in New York, yesterday," he replied. "The French Gratitude Train arrived. They had a great celebration. They loaded the box cars on trucks and took the train on a parade through the city. The bands played and they had a great time." "Daddy, what is a Gratitude Train?" asked Nancy. "I never heard of that kind of a train."

"Gratitude means thankfulness," Father explained. "Last year, when the French people did not have enough to eat, the American people sent them a train load of food."

"I remember!" interrupted Paul. "That was the Friendship Train! Don't you remember, Nancy? Our primary department gave enough money for a bag of flour to send on the train. Maybe you don't remember, for you were only first-grade then."

"I do, too, remember!" said Nancy. "We saved our candy money in the first grade, and had a big boxful of nickels to give!"

"Right you are," said Father. "You both helped to send the Friendship Train. The French people were so thankful that they have sent a train load of gifts in return to the American people. This is a 'Thank You' Train."

"Who will get those gifts, Daddy?" asked Paul.

"There would not be enough to go around if they were distributed," his father explained. "The French people could not possibly send a present to every child who gave money for the Friendship Train. So they have sent a box car full of gifts for each state. How many cars does that make, Paul?"

"Forty-eight states, forty-eight cars!" said Paul.

"Right you are! And it says six cars from the train will reach our city next Saturday night. It may keep you up late but we must all go to see them."

It was a cold, snowy night when the Thank You Train arrived. Mrs. Barber and the children shivered as they stood near the Thank You Train, but they would not have missed it for anything. The Mayor shook hands with the French railroad man in charge of the train. Important people made speeches. Veterans of World War I were there, holding flags of the United States and France.

The children had a good look at the cars. They were funny little cars, not nearly so big as American freight cars. "Our soldiers used to ride in these cars in France during the war," explained Mother. "The cars were planned to hold just forty men or eight horses." The outside of the box cars had been gaily decorated. On each was painted a diagonal band of red, white, and blue, with a row of brightly colored shields above and below it. "Each shield is the coat of arms, or emblem, of one of the provinces or cities that sent gifts for the train," said Mother. "These gifts came from all parts of France."

Nancy was disappointed that she did not see any of the gifts. "I thought they would open some of the boxes!" "Not down here by the railroad tracks," laughed Mother. "The gifts for our state will be on display next

week at the Art Gallery. We will go to see them there."

The Barber family went to the Art Gallery the very next Saturday afternoon. The French gifts had been arranged on tables and in glass cases. Nancy was delighted by the dolls. There were big dolls and little dolls, dressed in pretty dresses. "Look, Mother!" she cried "See this box of tiny dolls!" There were six little dolls in gay dresses, each holding a tiny French flag, a tooth-pick serving as a flag stick. On each flag was printed the word, "Merci!" "What does that mean, Mother?" asked Nancy.

"*Merci* is the French word meaning, 'Thank you.'"

Mrs. Barber was especially interested in the lovely pieces of hand-made lace, and the embroidery, that filled several cases, and also the beautiful pottery. Mr. Barber was interested in the paintings and the books. There was a big French Bible, in two volumes, each half a yard long and a foot wide. The pages were yellow with age. It had been printed in 1744, more than 200 years ago. There was also a beautiful Nativity Scene, carved from white marble, with Mary looking at the Christ Child lying in a manger. Mr. Barber said, "The French people have sent us some of the most valuable things from their own museums. These are priceless treasures!"

Just then, Paul called to them. "Folks, come and see this stamp album!" There it was, some school-boy's stamp album that he himself had made. The pages were cut in the shape of the map of France. It was filled with postage stamps. "That boy sent his best stamps!" said Paul.

"Look, children! See what I have found," called Mother softly from another display near by. It was just a large sheet of ruled, white paper, on which children had written a letter. At the top, were the French flag and the flag of the United States, drawn in color. A festoon of tiny green leaves in the shape of a lyre was drawn around the margin. Inside the leaves, was the letter, written in French, in a child's writing. Mother remembered enough of the French she had studied in school to translate the letter. "This is from children in a school in Paris," she said, as she slowly read:

"We thank you with all our hearts for having thought of us, and sending us good chocolate and good white bread. We were happy to learn from our teacher that we can write to you."

"Your gifts gave us a good deal of pleasure, because in winter we love so much good hot chocolate and good white bread; because in France, now, we are deprived of all good things."

"Thank you, with a big heart, to all our little children in America."

"That is their way of saying, 'Thank you, very much,'" explained Mother. Nancy's eyes were shining. "Oh, Mother! Paul and I helped send them that good, white bread! We did! I am so glad!"

Paul had been watching his mother admiringly as she translated the French letter. "I wish I could read French," he said. "As soon as I can, I'm going to study French, and maybe German, too, and some other languages. When we have friends across the ocean, I think we ought to be able to talk with them. The children of the world would be better friends if they could understand each other."

"That is very true, Paul," said his father, "but there is one language that every one understands, already. That is the language of friendliness. The French children understood your gift of good, white flour. You understand what they are saying when they send their gifts of dolls and postage stamps."

"Yes," added Mother quietly, "every one understands friendliness."

—V. T.

culo in Holland. . . . May Warren soon rise from this disaster. . . . Our best wishes." Mayor Hurley sent an answer back, thanking him for his message.

Then Burgomaster Drost called a meeting of some of the leaders in Borculo. He invited the Protestant pastors, the Roman Catholic priest, the factory managers, the leaders of the trade unions and of the Union of Women Volunteers, and some farmers. He asked them, "What can we do really to show our sympathy for the people of Warren?"

"It would be silly for us to send them food," said one man. "There is plenty of food in the United States."

"Let us make something for the people of Warren with our own hands, to show our friendship," suggested another.

Finally, they decided to make some furniture in their factories and send it to Warren. But first, they must raise money to pay for the furniture.

The Burgomaster sent the Town Crier through the town to shout the news about the Warren tornado and the plans for sending a gift.

The women of Borculo went to work, baking cookies and doughnuts for a big bake sale. In Holland, cookies are called, *Bolussen*, and doughnuts, *Oliebollen*. The women worked all day, one Saturday, in six-hour shifts. They baked 8,000 *oliebollen* and hundreds and hundreds of *bolusses*. Then the women went from house to house to sell their wares, with a drummer going ahead, beating a big drum, to attract attention to the sale!

The committee held entertainments in Borculo and in three nearby villages to raise more money. All the best local talent in Borculo was in the show, including the Boy Scouts. At the top of the program was printed, "Borculo Helps Warren." The town band opened the program by playing the Dutch national anthem. They wanted to play "The Star-Spangled Banner," but could not find enough copies of the music. So, instead, they played, "The Stars and Stripes Forever!"

Still, they did not have enough money. So they set to work to raise the rest and to make plans for the furniture. They hope to make a very fine table and some fine chairs for Warren's new town hall. When the furniture is ready, it will be shipped across the ocean. Someday, the Mayor of Warren will receive this gift from the people of Borculo.

Someone asked the Burgomaster why they were planning this gift for Warren. He replied, "We have always received from America. Now we want to send something back. We can't do very much, but we want to show

Junior Department

By Otie G. Branstetter*

THEME FOR MAY: *Thinking About God*

To the Leader

Hymns used in these services are from *Singing Worship*, published by the Abingdon-Cokesbury Press. Sometimes an alternate hymn is also suggested from another hymnal in order that leaders may know of it if they do not at present.

Opportunity is given in these services for the boys and girls to participate in the making of a worship service. Work is begun on the first Sunday of the month and probably will need to be completed during the week. Some suggestions for worship are given for the second Sunday in case the children are not able to carry out the idea of planning and preparing for the worship on that morning. The leader and the children will no doubt feel greatly rewarded if during this month the juniors, with the guidance of the leader, prepare one or more services.

If this idea is carried out the leader may give the juniors the theme for the Sunday and then give them the names of two or three hymns that bear on the subject and let them select the one they feel is the best after reading them over. If a prayer is to be written, the leader might ask the committee working with her to give suggestions for the prayer. These may be written down as they are spoken. Later the teacher may rearrange the ideas and reword some of them, or give them to a junior to refine and prepare to give at the next session.

On the first morning of the month, as the boys and girls arrive, ask them to write a sentence describing God. They may write: God is great; God is good; God is the creator; God is all-wise; God is perfect, etc. Other juniors may write how such a God makes one feel. "When you think of God as being good (powerful, a creator, etc.), what does it make you want to do?" Perhaps it would be well to give each junior working on this second phase, only one of the ideas expressed above and ask him to write down how it makes him feel. Some of the statements may include: It makes me want to bow in prayer; it fills me with awe and wonder; it makes me love God very deeply; it makes me want to thank him for his power and care.

These statements may be worked into a responsive reading to be used the following Sunday. In the program given here they constitute the call to worship.

The prayer response, "The Lord Is in His Holy Temple," should be learned early in the month so that it can be used in the worship services.

May 1

THEME: *What Is God Like?*

One of the pre-session activities for children who come early may well be listening to the victrola record, "What is God Like?" sung by Karolyn Harris. While recommended by the Victor Company for younger children,

many find it more effective for older primary and junior boys and girls. Often juniors have asked to play it two or three times. You may want to preface the use of the record with juniors with some such statement as this: "Here is one way you may answer younger children's question 'What is God like?'" As a matter of fact the idea expressed in the song is somewhat mature.

Note the suggestions given in "To the Leader" above for letting the juniors work on next Sunday's program.

THEME MUSIC: "O Worship the King" (played by pianist).

SCRIPTURE: (given from memory by juniors):

1 Corinthians 8:6: "... yet for us there is just one God, the Father, who is the source of all things."

Mark 10:18: "But Jesus said to him, 'Why do you call me good; No one is good but God himself.'"

Romans 15:5: "God from whom steadfastness and encouragement come."

Psalms 99:9: "Holy is the Lord our God!"

Romans 8:31: "If God is for us who can be against us?"

POEM: "What is God Like?" by Olive Volkmar, which is written on the cover of the victrola record mentioned above and which some of the boys and girls have heard sung on the victrola record.

HYMN: "God of the Earth, the Sky, the Sea";¹ or "God Who Made the Earth".²

POEM: "The Love of God"

All things that are on earth shall wholly pass away,

Except the love of God, which shall live and last for aye.

The forms of men shall be as they had never been;

The blasted groves shall lose their fresh and tender green;

The birds of the thicket shall end their pleasant song,

And the nightingale shall cease to chant the evening long.

And realms shall be dissolved, and empires be no more,

And they shall now to death, who ruled from shore to shore;

... all shall pass away,

Except the love of God, which shall live and last for aye!⁴

HYMN: "O God Who Workest";² or, "How Strong and Sweet"³

May 8

THEME: *Worshipping God*

CALL TO WORSHIP:

First junior: God is great.

Second junior: He fills us with awe and wonder.

First junior: God is powerful.

Second junior: We thank him for his power and care.

First junior: God is the creator.

Second junior: We are grateful for the beauty of the earth.

First junior: God is all-wise and perfect.

Second junior: We love God very deeply and want to be his children.

HYMN: "O God Our Help";² or, "O Father, Thou Who Givest All"³

¹ From *The Bible, An American Translation*, published by the University of Chicago Press and quoted by permission.

² In *Singing Worship*, Abingdon-Cokesbury Press.

³ *The Hymnal for Boys and Girls* edited by Parker and Richards and published by Fleming H. Revell Company.

⁴ By Bernard Rascas and translated by William Cullen Bryant. Found in *The World's Great Religious Poetry*, published by Macmillan. Used by permission.

PRAYER: The boys and girls may each write a prayer praising God and thanking him for his goodness. Some of them may want to write a prayer to God telling him the kind of boy or girl he or she wants to be. If the leader thinks it is wise, some prayers may be read aloud as the heads of the other children are bowed.

PRAYER RESPONSE: (sung softly) "Hear Us, Our Father"; or, "Day by Day, Dear Lord"

BENEDICTION

May 15

THEME: *The Church Is God's House.*

The musical response suggested here is usually given after an audible prayer but it is also effective at any time when there is the spirit of prayer as we would expect at the close of the story. The juniors should rehearse this response in the pre-session period one or two Sundays beforehand. Today, without the ado of turning to the song in the hymnal, the refrain is softly sung. They should know beforehand that this is to be done.

PICTURE: A picture of a church or a cathedral

CALL TO WORSHIP: "I was glad when they said unto me, Let us go into the house of the Lord."

STORY:

IN THE CHURCH

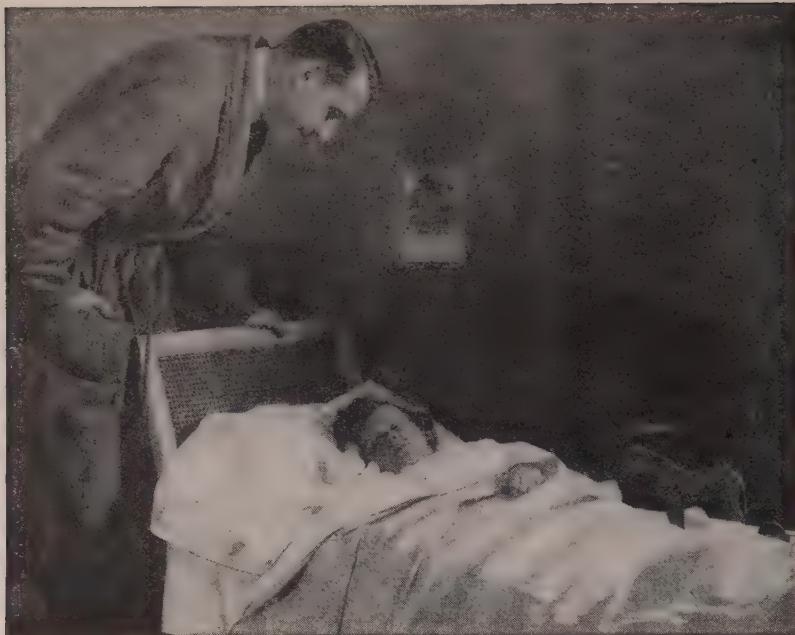
It was Sunday morning in the church. Several hundred people were gathered together, older and younger, quietly waiting for the service to begin. There was a great bowl of flowers, purple and white, on the table in front of the pulpit. The morning sunlight shone through tall windows of richly-stained glass, with pictures in lovely colors showing Jesus teaching the people. The organist's fingers began to touch the keys of the great organ, and swelling tones of melody filled the church. All the people were very quiet, listening. Some of them remembered old words that were often sung with the music, words of joyful praise.

The minister read a Psalm from the Bible, and the beautiful poetry was like music, too. It began: "It is a good thing to give thanks unto the Lord, and to sing praise unto thy name, O most High!" Then all the people stood up, and sang together: "Love divine, all loves excelling—" The deep tones of the organ, and the voices of all the people together were like a beautiful river of music flowing through the church.

In a little white church on a country road, another group of people were sitting together in quietness. Sunlight coming through clear, sparkling windows shone on the little children's soft hair, and on the branches of apple blossoms some of the boys and girls had brought and put in a tall pitcher on the table before the pulpit. The minister's wife played the piano while the people waited. She played softly the music of an old hymn: "All creatures of our God and King, Lift up your voice and with us sing, Alleluia, Alleluia!" Against the clear window panes, outside, green branches of a maple tree were outlined, moving in the wind as if they were keeping time with the music.

The minister asked the people to sing together a hymn they all loved, older people and children too: "This Is My Father's World." Everybody sang, or thought the words of the music if they couldn't sing. The little church was filled with music and joy. The minister read one of the Psalms from the Hebrew hymnbook in the Bible, beginning: "O sing unto the Lord a new song: sing unto

* Director of Religious Education, Trinity Methodist Church, Chicago.



BACK HOME AGAIN!

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the Lord, all the earth!" Before the service was over, the people sang other hymns in their worship together. The singing lifted their hearts, and made them feel that God, Giver of all good and all beauty, was very near to them in the little church on a country road.

EDITH KENT BATTLE^{*}

MUSICAL RESPONSE: "The Lord Is In His Holy Temple"

SILENCE

HYMN: "The House of Prayer";^{*} or, "Very Softly I Will Walk"^{**}

May 22

THEME: *The Sabbath Is a Day of Worship*

MUSIC: "O Day of Rest and Gladness"

(found in most church hymnals)

RESPONSIVE READING:

Leader: Christ rose from the dead on Sunday. Therefore, Christians hallow that day and call it sabbath.

Juniors: On our sabbath, let us serve the Lord with gladness. Let us come before his presence with singing.

Leader: From the rising of the sun unto the going down of the sun, the Lord's name is to be praised.

Juniors: (Sing the *Doxology* or the *Gloria Patri.*)

POEM: "The Lord's Day"

This is the day of light:

Let there be light today;

O Day-spring, rise upon our night,
And chase its gloom away.

This is the day of rest:

Our failing strength renew;

.....

This is the day of peace:

Thy peace our spirits fill;

.....

This is the day of prayer:

Let the earth to heaven draw near;

.....

This is the first of days:

Send forth thy quickening breath.

And wake dead souls to love and praise.

O Vanquisher of death!

JOHN ELLERTON

HYMN: "May Jesus Christ Be Praised" (sometimes listed as "When Morning Gilds the Skies")

Stanza 1 sung by the juniors.

Scripture (read by a junior): Exodus 31:13

Stanza 2 sung by juniors.

Scripture (read by a junior): Isaiah 56:2

Stanza 3 sung by juniors.

Scripture (read by a junior): And on the sabbath day Jesus went into the synagogue and taught. (Mark 1:21)

SILENCE

BENEDICTION

May 29

THEME: *Every Day is a Day of Worship*

HYMN: "This is My Father's World"

TALK: By setting aside one day for the worship of God, we are more likely to remember to worship God on the other six days. During the week much of our worship will be at home or in other places than in the church. (Ideas such as these may be briefly developed.)

QUESTION (by a junior): "How does one worship God?"

ANSWERS:

First junior: We will show you examples of worship. The other day I saw a robin fly from a nest. I looked out the upstairs win-

^{*} In February 1944 *International Journal*.

dow and saw three beautiful blue green eggs in the nest. Just then the father robin began his cheery call. So full of joy was he that he sang and sang. The beauty of the eggs and the bird song filled me with happiness.

Then I thought: Dear God, I'm glad you thought of the birds when you planned the world. They make the whole world glad.

Second junior: The other day I stood under an elm tree that my father said must be seventy-five years old. I looked up the tall tree trunk. The tree was so straight and strong and the shadow of its leaves on the grass so beautiful, I wanted to be good. I wanted to be as strong and good as the tree. I think this wish was a prayer.

Third junior: Last week I wanted to go out and play soccer but I needed to study. It was very hard to stay in so I went in my

room and asked God to help me to want to stay in and to help me to get my school work done. Then I began to study. It was much easier to do than I ever thought it would be. I know God helped me.

DIRECTED PRAYER:

Let us think of some time when, at home, we get angry or leave a job undone. (Pause) Imagine yourself doing the right thing at this time. (Pause) Ask God to help you do the right thing. (Pause) Think of something at school that you are likely to do and that you should not do: talk to your neighbor, waste time, or push other people around. (Pause) Imagine yourself doing the right thing in this situation. (Pause) Ask God to help you do the right thing. (Pause) Amen.

HYMN: "Be Strong, We Are not Here to Play"

Intermediate Department

By Ronald R. Reed*

THEME FOR MAY: *Loyalties that Count*

For the Leader

With Christian Family Week, Mother's Day, and Memorial Day all falling within this month, the services have been developed to incorporate these themes, with two on church loyalty, into a group of services on "Loyalties that Count." These are the things that count—my family, my mother, my world, my nation. The effort has been made to draw all these loyalties into a Christian concept.

A variety of presentations is again urged, with much advance preparation. Choric speaking, the use of dramatic presentation, such as the radio type, and the development of worship centers for each service, are suggestions. Poetry can be found for any of these services; special music could add a great deal. Do not hesitate to change these services and to build ones that will more adequately meet the needs of your group.

May 1

THEME: *My Family*

ORDER OF WORSHIP

Prelude

Hymn: "For the Beauty of the Earth"

Litany

Hymn: "God Who Touches Earth with Beauty"

Thought for the Day

Prayer

LITANY: "For Christian Families"

Leader: For Christian families that give us the surroundings of Christian living,

Response: *We thank thee, Lord.*

Leader: For grace at meal time when we bow our heads and are conscious of thy presence at our table,

Response: *We thank thee, Lord.*

Leader: For prayers that our parents taught us and the directions they give us about praying to thee and their constant urging that we seek thee,

Response: *We thank thee, Lord.*

Leader: For the love which has surrounded

us from the day of our birth, from father, mother, brother, sister, which by example has led us to understand thy holy love for us, thy children,

Response: *We thank thee, Lord.*

Leader: For the privilege that is ours to be part of a Christian family and through our own Christian living to make that family even more Christian,

Response: *We thank thee, Lord.*

Leader: Grant us a vision of the possibilities of our world if all men were to live together as we do in Christian families. Give us courage to live as Christians when we are outside the influence of our home. Lead us to become such persons that our influence upon others will lead them into the warm friendship of Christian fellowship.

Response: *May our lives praise thy name.*

THOUGHT FOR THE DAY: "My Family"

Did you ever stop to think of your responsibility to your home? In a real sense you are responsible for the Christian behavior of your family. What are you doing about it?

Take a case for example. She's a "gal" named—well we'll call her Jane. She lives in a Christian family. Her brother Bill is two years older than she. To get down to "brass tacks," Jane doesn't care much about how her actions affect her family. When Bill or mother or father get something new, like a coat or shoes or a bike, she has to have something new too. It doesn't make any difference what it is just as long as she isn't left behind by any member of her family. She uses the telephone as if she were the only one for whom it was installed in the house. The ice box is her right to raid regardless of tomorrow's lunch. The radio must always be tuned in on her favorite programs. Everything, yes, everything, in the home must be centered around Jane, and she doesn't do anything without a "squawk," an argument or a whine. No wonder father becomes irritated and loses his temper with her, for even an angel would become angry. Mother must lose patience with her, for she would "try the patience of Job." And brother! It's no wonder he "ditches" her every time he gets the smallest chance. Now look what Jane has done! She has destroyed the joy and peace of a Christian family.

And so we come back to you. What are you doing about your responsibility for the Christian atmosphere, attitudes, and actions of your home? You have a loyalty here that counts. Not only to your home, but to making that home more Christian by the way you live in it.

PRAYER THOUGHTS:

Ask for forgiveness for unchristian living in our homes.

Ask for help to live up to the principles of our homes.

Thank God for Christian people in our homes with whom we live.

Ask God to teach us to live up to the responsibilities that are ours.

May 8

THEME: *My Mother*

ORDER OF SERVICE:

Prelude

Hymn "O Love That Wilt Not Let Me Go"

History of Mothers' Day

Hymn "I Would Be True"

Poem

Prayer

HISTORY OF MOTHER'S DAY:

In the year 1908 the superintendent of a Sunday school in a town in Virginia wrote to Miss Anna Jarvis of Philadelphia, asking her to arrange a memorial service for her mother, who had been a leading spirit in their church. Miss Jarvis, in working out the service, thought how wonderful it would be for everyone to have a day to honor their mothers, living or dead, absent or present.

And so the idea of Mother's Day was born. Miss Jarvis instituted such a day in her own church school and in other churches of Philadelphia. From this humble beginning it sprang, within a year, to a special day observed in most Sunday schools of the United States.

At first it was a program of the Sunday schools, where poetry and scripture regarding mothers was read, special music, such as a solo, sung, a brief message about mothers was given, and each person was presented with a white carnation in honor of his mother. People brought bouquets of white flowers and during the service "The Carnation Salute" was given, when all rose and held the bunches of flowers aloft in a dedication to mothers. The flowers were collected and placed on the graves of mothers whose relatives were not present to so honor them. Soon the observance of the day was conducted in the regular church service.

The states soon began to proclaim Mother's Day. The state of Washington's Governor, M. E. Hay, proclaimed May 8, 1910 as Mother's Day. Oklahoma did likewise May 12, 1912.

In 1914 a bill was introduced into Congress and was approved and signed by the President, Woodrow Wilson, May 8.

The bill passed is so interesting that we quote it:

"Whereas the service rendered the United States by the American mother is the greatest source of the country's strength and inspiration; and

"Whereas we honor ourselves and the mothers of America when we do anything to give emphasis to the home as the fountain head of the State; and

"Whereas the American mother is doing so much for the home, for moral uplift, and religion, hence so much for good government and humanity; Therefore be it

"Resolved, etc., That the President of the United States is hereby authorized and requested to issue a proclamation calling upon the Government officials to display the United States flag on all Government buildings, and the people of the United States to display the flag at their homes or other suitable places on the second Sunday in May, as a public expression of our love and reverence for the mothers of our country."

POEM:

A CHILD'S THOUGHT OF GOD
They say that God lives very high.
But if you look above the pines
You cannot see our God; and why?

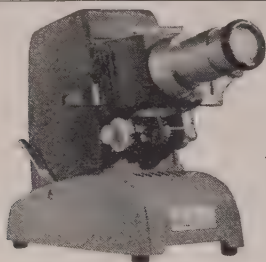
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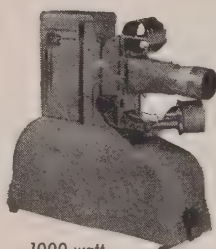
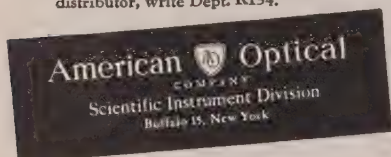
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And if you dig down in the mines,
You never see Him in the gold,
Though from Him all that's glory shines,

God is so good, He wears a fold
Of heaven and earth across His face,
Like secrets kept for love untold.

But still I feel that His embrace
Slides down by thrills through all things
made,
Through sight and sound of every place.

As if my tender mother laid
On my shut lids her kisses' pressure,
Half waking me at night, and said
"Who kissed you through the dark, dear
guesser?"

ELIZABETH BARRETT BROWNING

May 15

THEME: *My Church*

ORDER OF WORSHIP:

Prelude
Hymn "The Church's One Foundation"
Prayer
Hymn "O Church of God, Our Solitude
Forsaking"

Thought for the Day: "This Is My Church"

PRAYER THOUGHTS:

Thank God for churches, for the principles they teach, and the fellowship they offer.

Thank God for worship, for the singing of hymns, for prayers, for sermons, for offerings of money to support the Churches.

Ask God to help you in your efforts to aid your own church.

Ask God to give your church vision, high ideals that it may become a living part of his kingdom.

THOUGHT FOR THE DAY: "My Church"

Did you ever stop to really think about this church in which you are sitting? Here it is, a house made of wood and stone.

You are in a part of it. Did you ever ask yourself or anyone else how much it cost to build your church? Did you ever inquire into how much money must be spent to keep its doors open each year? Did you ever ask your teacher or counselor why they bothered with you and how much time they had to give to you each week?

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And then did you ever ask yourself what you were doing to show your loyalty to your church? Well, to show your loyalty you can live by its principles of love and brotherhood. You can support it by giving of your money. You work for it any time you render service. And you can attend it regularly and take part in its activities.

You are the future of your church. In you rests the possibility of what your church will be like in a few years. For on your shoulders will fall the mantle of responsibility for the church. How deep does your loyalty to your church go? How deep should it go?

THIS IS MY CHURCH:

This is my church. Out of the dreams in the hearts of men gone before have grown the walls and windows and roof of this building. The founders set it aside for worship, Christian fellowship, and Christian teaching.

This is my church. The dreams and hopes of the Master are here. He enters the door to learn what his church is doing for his Father's Kingdom today. He expects to find a welcome here and kindred spirits to warm his heart.

This is my church. Paul and Luther helped to fashion its bricks. Out of the dust they formed its foundation. Out of their own spirits' fire and flame came the colors of its stained glass windows.

This is my church. Mine and others. Its doors swing wide and gather into it, for joy and love and brotherhood, my fellow man. Here I find myself at one with each bowed head, each reverent spirit.

This is my church. I owe it my heart,—the love that, flowing outward, will make a place where men are brothers and no war can enter. If I give less there will not be the peace of God here.

This is my church. I owe it my money, the nickels, dimes, quarters, dollars which can keep its doors open and build its program here and around the world. I must give of my wealth, for to do less is to become like the rich young man who turned from Jesus sorrowfully.

This is my church. I owe it my hands. I must work with it and for it. I must work to help it build a finer and more noble church for the hungry people yet to come. My hands must fashion and build.

This is my church. I owe it my mind. I must have visions of its future and implant these visions in its heart. I must have dreams for it and plant the dream in its spirit.

This is my church. I owe it myself.

May 22

THEME: *My Church World Service*

ORDER OF SERVICE:

Prelude
Hymn "That Cause Can Neither be Lost Nor Stayed"

Questions and Answers

Hymn "In Christ There Is No East or West"

Thought for the Day

Prayer

QUESTIONS AND ANSWERS:

Question: What is Church World Service?

Answer: Church World Service was organized as a channel through which the various denominations acting cooperatively, rather than separately, carry out their programs of relief and reconstruction overseas.

Question: When was it organized?

Answer: Church World Service was organized in 1946.

Question: How is it governed?

Answer: It is a corporation governed by a body of directors appointed by the relief agencies of the various denominations.

Question: What are its objectives?

Answer: To collect money and supplies with which to carry on a church relief and reconstruction program for war devastated people overseas.

Question: How is it financed?

Answer: In the main by allocation of money from the relief funds raised by the participating denominations.

Question: What are its policies?

Answer: Church World Service is not an independent organization. Its policy is to work with and through the various Protestant and Orthodox denominations in every country through organized interdenominational committees. The World Council of Churches coordinates this program in Europe and the National Christian Councils in various countries of Asia do the same there.

OUR CHURCH OUTREACH:

Do you know what all the Church World Service does? It gives aid to displaced persons, sends powdered milk, food concentrates, trucks and bicycles, medicines and medical equipment, and supplies to schools, orphanages, etc. And that's not all. It helps pastors and church workers, gives scholarships to students training for the ministry, operates laymen's training centers, runs a youth service program, builds and repairs churches, erects and operates barracks and halls, and provides religious literature. That's quite a list of things isn't it? But really we are not through yet. It gathers clothing, shoes, bedding, household linens, and sewing materials, and distributes these where they are most needed. In 1948 the goal was for five million pounds of these "gifts in kind" to be shipped overseas.

More than 22 different denominations co-operate in the work of Church World Service. This is the way we all have of stretching the arms of our church around the world. This is your church at work around the world today. Your old clothes, your money, can work to build the belief in Christ and a world of brotherhood. Here is a loyalty that counts.

May 29

THEME: *My Memorial Day*

ORDER OF SERVICE:

Prelude

Hymn "O Beautiful for Spacious Skies"

Poem "In Flanders Fields," by John McCrae

Hymn "Faith of Our Fathers! Living Still!"

Thought for the Day

Prayer

THOUGHT FOR THE DAY: "Are We Worthy?"

Today we remember the dead,—those heroic spirits who gave the last full measure of devotion to their country, their ideals and their dreams. We remember the "Death March" of the Philippines, Burma Road, "D Day," the battlefields of France, Gettysburg, Valley Forge, and hundreds of other events. We remember the Johns, Joes, Dicks, and Harrys, the "guys" little and big, great and small, who gave their lives that we might have this moment, this year, this country.

Here is something that demands your loyalty. What these men died for is yours to live for and maybe to die for. But it is yours purchased at the price of life itself. What are you doing with it?

You no doubt remember the story of the four chaplains who gave their life belts to four other men when their transport was sunk during the war. They were last seen with joined arms praying as the ship went down. What a brave thing to do, you say. But the real question today is, what are the four men doing whose lives they saved? Are

they making their lives count for what those four heroic chaplains believed in and died for?

And that is the question for you on this memorial day. It is not only a time to honor the heroic, but a time to think through what you, who have been given this nation at the cost of human lives, are going to live for. Let it be freedom, brotherhood, love and peace.

PRAYER THOUGHTS:

Thank God for the heroic persons who gave of their lives for their country.

Ask for humility in the presence of so great a sacrifice.

Ask for courage and faith to live out the principles of liberty, justice and brotherhood.

Ask God's blessing and guidance for our nation and our world.

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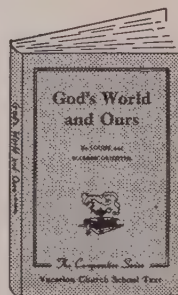
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Senior and Young People's Departments

By Kenneth I. Morse*

THEME FOR MAY: *Open Our Hearts to God*

The opportunities for young people to become more aware—aware of beauty, of new truth, of opportunities for service and of God's working in the world—seem to be at their best in the season when so many of God's gifts are renewed. These services point to some directions that such a growing awareness on the part of youth may take.

May 1

THEME: *Open Our Eyes to Beauty*

PRELUDE: "Beautiful Savior" ("Fairer Lord Jesus")

INVOCATION:

O Lord of beauty, thou who hast designed for us such lovely habitations as this earth of natural splendor, take from our eyes the scales that blind us to thy glory; touch them with thy understanding so that we open our eyes to see thy image in every man, thy beauty in all created things, thy presence in the midst of all who worship thee.

HYMN: "My God, I Thank Thee Who Has Made"

POEM: "For Those Who See"

How richly is the earth endowed
With loveliness for those who see!
Sky pageantries surround each cloud,
And beauty clusters round each tree.

When hearts are open to the bright
Illumination of the sky
They see the stars in darkest night
For God has touched each eye.

K. I. M.

READER: John 12:20-21

RESPONSIVE HYMN AND SCRIPTURE:

Hymn: "We Would See Jesus, Lo His Star Is Shining" (first two stanzas; words by J. Edgar Park)

Reader: Matthew 9:35-38

Hymn: "We Would See Jesus" (third and fourth stanzas)

Reader: Luke 5:1-11

Hymn: "We Would See Jesus" (fifth stanza)

Special Music (choir or solo): "Open Our Eyes," by Macfarland.

POEM:

I see his blood upon the rose
And in the stars the glory of his eyes,
His body gleams amid eternal snows,
His tears fall from the skies.

I see his face in every flower;
The thunder and the singing of the birds
Are but His voice—and carved by His power
Rocks are his written words.

All pathways by his feet are worn,
His strong heart stirs the ever-beating sea,
His crown of thorns is twined with every thorn,
His cross is every tree.

JOSEPH MARY PLUNKETT¹

SILENT PRAYER

PRAYER RESPONSE: "Let the Beauty of Jesus Be Seen in Me"

*Editor of Youth Publications, Church of the Brethren, Elgin, Illinois.

¹ Irish poet, 1887-1916.

HYMN: "Seek Not Afar for Beauty"

CLOSING MEDITATION:

Throughout this day and every day we shall be surrounded by evidences of God's presence. The glory of heaven will be shining not only in the matchless beauty of a spring day, but also in the eyes of young people whose hearts are aflame with devotion to God. But many of us will not be aware of the presence of God for the same reason that many who lived in Galilee were not aware of the meaning of Jesus' life and work. We are so often blinded by prejudice, envy and fear. We have but to open our eyes in faith and love to agree with Elizabeth Barrett Browning that

"Earth's crammed with heaven

And every common bush afire with God;

But only he who sees takes off his shoes."

Grant us the faith to see thee in every burning bush; and make us so aware of thy presence, O God, that we walk always as on holy ground. Amen.

May 8

THEME: *Open Our Minds to Truth*

PRELUDE: "Jesus the Very Thought of Thee"

CALL TO WORSHIP: Proverbs 3:13, 17-20, read responsively by two voices.

HYMN: "Send Down Thy Truth, O God"

MEDITATION: "Visibility Unlimited"

Your eyes are treasures that deserve to be well guarded and carefully used. They are doors opening into a varied world of beauty and light. They are windows revealing a vast storehouse of knowledge and truth. They are mirrors that reflect yourself as you see yourself in others. They are almost indispensable for finding your way and walking in it. Jesus believed that eyes should be open, that sight should be clear; for he frequently opened the eyes of the blind. *How keen is your sight?*

Your mind and your heart must help your eyes to see. There is little point to seeing, if you misunderstand. Your heart must be free of prejudice, hatred and fear, if you would see clearly. Your mind must be honest and brave if you would exercise good judgment. You need to see more than colors, shapes and sizes. You must be able to see the image of God in the worst of men. You cannot see accurately without sympathy, tolerance, and kindness based upon wide experience and deep humility. Your sight must be sharpened by insight. Jesus believed that insight was more valuable than sight, that the blind heart must be reached by the light of God. *How deep is your insight?*

Your eyes are open, your heart is responsive, your mind is alert—but how far can you see? Is visibility limited by the mountains above you, by fogs that settle after rain, by clouds across the horizon? Then go up to your highest hill and climb your highest tower so that you see all around you, until you circle the globe and glimpse distant universes in the sky. Add to your sight understanding and knowledge. Add to your insight the vision which is born of a growing faith in God. This is the vision without which a people will perish. Jesus believed that men should be granted not only sight but vision and he worked to enlarge that vision by teaching the eternal principles of an everlasting kingdom of God. *How wide is your vision?*

Let us pray for eyes that see clearly, for a heart that probes deeply the inner meaning of men and things, and for a life of faith that grants an undimmed vision of the unlimited power of the love of God.²

² From *Our Young People*, Brethren Publishing House. Used by permission.

HYMN: "Take Thou Our Minds, Dear Lord" SCRIPTURE: "The Mind of Christ," Philip-
pians 2:1-11

PRAYER:

God of all truth, all wisdom and understanding, we ask that our minds may be open to the truth that makes us free.

Open our minds to new discoveries in ourselves, in others, and in the world that thou hast made.

Open our minds to new ideas, that we may not resent their strangeness but that we may test them by the eternal standards of thy truth.

Open our minds to our mistakes, that we may face them honestly, not excusing ourselves but asking for thy help in redeeming our lives.

Open our minds to new horizons, that we may stretch our thinking, lift our aspirations and move forward in the light that comes both from within and from without.

Open our minds to new information, so that our understanding will be based upon facts, that our action will be intelligently guided, that our ideals will be grounded in reality.

Open our minds to the mind of Christ. Amen.

CLOSING HYMN: "The Body, Lord, Is Ours to Keep"

May 15

THEME: *Open Our Hands to Serve*

PRELUDE: *Finlandia*, by Sibelius

LEADER:

God gave us hands to use in everything we do. Hands can be extended in friendliness or shaken as threatening fists. Hands can be opened to share unselfishly or tightly closed in selfish greed. Hands can be trained to build or taught to destroy. Hands can reach out to lead or to push away. God gave us hands to use for ourselves and others. But only we can open them to share and serve.

HYMN: "Lord We Come With Hearts Aflame" LEADER:

There are outstretched hands around the world whose offer of friendliness is often missed because we are in such a hurry. We pass by the opportunity to grasp an outstretched hand, forgetting that in such a firm grip is built the ever-widening circle of brothers. It is by such gestures that the church grows in fellowship and service. Let us open our hands to accept every offer of friendship.

QUARTET: "In Christ There Is No East or West" (emphasizing the third stanza)

LEADER:

Jesus warned against the great damage that greed could do to the human heart. A man's life is built on something other than an abundance of possessions. So Jesus urged disciples to sell what they had and give it to the poor. Only by so doing could their hands be free to open to someone in need. Hands that are extended in offering are the hands that are open to receive blessings. Let us open our hands to share of our abundance with those who lack.

HYMN: "When Thy Heart, With Joy O'er-flowing"

LEADER: "Your Coat of Arms"

When Abraham Lincoln was president of the United States he was visited by a young English nobleman who proudly exhibited his coat of arms. The Englishman asked President Lincoln, "What is your coat of arms?" Lincoln replied, "A pair of shirt sleeves rolled up."

If either Jesus or Paul had been asked during the years of his ministry to exhibit

his coat of arms, it is likely that Jesus would have pointed to his work in the carpenter shop in Nazareth and Paul would have referred to his success as a tentmaker. Neither would have claimed any greater distinction than that he was a worker in the service of God. Neither one felt that having learned a trade was a handicap or a mark of inferiority.

It may be that our coat of arms is also the one that Lincoln was proud to claim, the indication that we are willing to work with our hands at tasks which are honest and respectable. But no matter what the tasks may be which our hands find to do, the important thing is that our hands are trained and directed toward the service of God.

It may be that the hands of some of God's servants will, like those of Jesus, be wounded because of loyalty to God in times of great strife. But our hands can always be used in acts of loving service and in the creation of beautiful deeds as well as beautiful things which honor God. Let us open our hands to work and build.

HYMN: "We Would Be Building"

LEADER: "Serving with What We Have"

An old medieval legend tells the story of a juggler who was unable to earn a living through his performances and became a monk in a monastery. He was loyal and devoted to the work in this medieval institution, but was distressed because he had no outstanding artistic talent that he could dedicate to the service of his church. He had no skill at painting, sculpturing, lettering, writing or singing, as did the other monks in the monastery. But one day, much to the surprise of the prior who was in charge of the monks, the juggler was discovered before the altar of the church performing his juggling and his acrobatic feats, happy in the knowledge that his talent was being used to glorify God.

Many of the beautiful cathedrals which have been built to honor God and which give us lasting enjoyment would not have been raised had it not been for a number of nameless persons who contributed their time and their talents in this devoted service.

Whether we are called to build bridges of friendship, to create works of beauty or to share our abundance with others, our hands must be open to serve.

BENEDICTION: Ephesians 3:20

May 22

THEME: *Open Our Lips to Praise*

PRELUDE: "Joyful, Joyful We Adore Thee"

CALL TO WORSHIP:

Let all on earth their voices raise,

To sing the great Jehovah's praise,

And bless his holy name.

His glory let the people know,

His wonders to the nations show,

His saving grace proclaim.

ISAAC WATTS

HYMN: "All People That on Earth Do Dwell"

SCRIPTURE STORY: Luke 1:5-23, 57-64

HYMN: "Lord, Speak to Me That I May Speak"

LITANY OF PRAISE: "The Words of Our Mouths"

Leader:

O come, let us sing unto the Lord;

Let us make a joyful noise to the rock of our salvation.

Let us come before his presence with thanksgiving;

Let us make a joyful noise unto him with psalms.

Response:

Let the words of our mouths and the meditation of our hearts

Be acceptable in thy sight,
O Lord, our rock and our redeemer.

Leader:

O magnify the Lord with me,
And let us exalt his name together.

O sing unto the Lord a new song;

Sing unto the Lord, all the earth.

For great is the Lord, and greatly to be praised.

Response as above

Leader:

O give thanks unto the Lord; for he is good;
For his mercy endureth forever.

Let the redeemed of the Lord say so,

Whom he hath redeemed from the hand of the adversary,

And gathered out of the lands,

From the east and from the west,

From the north and from the south.

Response as above

Leader:

In happy songs of fellowship, in stately hymns of praise, in poems of adoration, in anthems of many voices and in symphonies of glorious sound, let us praise God.

Response:

Let our lips be open to praise him.

Leader:

In the quiet witness of daily living, in the eloquence of the spoken word, in the conversation of loving hearts and in the appeal to follow Christ our Lord, let us praise God.

Response:

Let our voices be lifted to honor him.

Leader:

In the syllables of young children, in the sentences of boys and girls, in the spoken and unspoken prayers of young and old and in the love that transcends words, let us praise God.

Response:

Let our hearts be eager to adore him.

HYMN: "Joyful, Joyful We Adore Thee"

May 29

THEME: *"Take the Dimness of Our Souls Away"*

PRELUDE: "Spirit of God, Descend Upon My Heart"

INVOCATION:

Eternal God, thou who art nigh to all who call upon thee, we come to worship thee in spirit and in truth. It is our blindness and not thy distance from us which keeps us from becoming aware of thy presence. Thou art always by our side and we can ever find thee. Now in this hour of calm we call on thee to touch our eyes and make us see. Amen.

HYMN: "Spirit of God, Descend Upon My Heart" (first two stanzas)

POEM: "The Kingdom of God" by Francis Thompson, or "Faith", by George Santayana (both in *Quotable Poems*, by Thomas Curtis Clark, Vols. 1 and 2)

SCRIPTURE STORY: Luke 24:13-32

HYMN: "Be Thou My Vision"

MEDITATION: "The Undimmed Soul"

When George Croly prayed in his great hymn that the dimness of his soul might be removed, he recognized a fact so often overlooked, that we need the inner vision far more than we need dreams of angel visitants or of opening skies. The miracle we need is to have the scales removed from our eyes.

Croly may have thought of great souls whose sight was undimmed even when their physical sight was gone. John Milton, after many busy years as a popular poet and an active fighter for liberty, spent the rest of his active life without sight. But he rose

above such handicaps to write his greatest poem, *Paradise Lost*. The inner vision remained and it was the undimmed light of his spirit that made his epic poem a masterpiece.

What greater tragedy could be imagined than that a creative musician should become deaf? Yet Beethoven composed the works which are regarded by many as his greatest after he had become totally deaf. You need only to listen to one of his last string quartets to realize that he heard a music not often caught by human ears, and he could capture its deathless beauty because his spirit was alert and his soul undimmed.

SOLO: "Temper My Spirit, O Lord"

HYMN: "Open My Eyes That I May See"

BENEDICTION: Numbers 6:26.

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(MAY 1-8)

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Charles F. Rogers, Jr., Manager

With the New Books

Be Glad You're a Protestant!

By Harry C. Munro. St. Louis, Christian Board of Publication, 1948. 138 p. \$1.50.

The issue between Protestants and Catholics is being sharply drawn these days; the result is a movement of far-reaching import to the future of religion in America. Among the several approaches to the problem, many cast in the mold of attack and counter-attack, this book makes its own approach a positive avowal for Protestants of what it is that makes them Protestant.

Harry Munro, a long-time staff member of the International Council, preached a series of sermons in a part-time pastorate at Lockport, Illinois, a few years ago. They were addressed to his adult members and his church school folk from the junior age up. The sermons were wisely chosen as the basic material for this book. The preacher aimed at the young people, knowing that the best way to handle this increasing problem of inter-faith marriages is before folk fall in love, —to name one of our problems.

The book gives an excellent running account of why we are Protestants historically, and then deals with the four basic principles of Protestantism: the priesthood of believers, salvation through Christ alone, freedom of conscience and religion, and Christ as the sole source of authority. On this groundwork the author expounds our resultant Protestant responsibility and lifts our sight to our Protestant future.

It is certainly true that we need more people who are intelligent *pro*-Protestants. The use of this book in study groups for young people and adults would aid immeasurably in keeping our efforts from being too much a negative campaign.

P. R. H.

The Power Within Us

By Eugene L. Smith. Nashville 2, Abingdon-Cokesbury Press, 1948. 185 p. \$1.75.

This book attempts to outline the possibilities for creative, redemptive living. It is a book designed to be helpful to the pastor and layman.

In the first part the author describes the condition of the contemporary world and indicates that our real enemies are hate, lonesomeness, and poverty. Part Two of the book has four chapters on "A Guide to Redemptive Living."

Although the statistics and illustrations may at times seem trite, the book contains many valid insights into the problems of our times and the Christian answer to them.

L. P.

Kierkegaard's Philosophy of Religion

By Reidar Thomte. Princeton, Princeton University Press, 1948. 228 p. \$3.50.

American Protestants have been greatly interested the past ten years in the life and work of Soren Kierkegaard, the Danish philosopher and theologian of the first half of the 19th century. But because his thought

is so unconventional and seems to have so little relevance to the American scene he has not been widely read except by the specialists. This interpretive book will serve as an introduction to the writings of Kierkegaard and will be helpful to those interested in learning more of this man who, while an earnest Christian, had little use for the Christian Church.

I was interested to see what Dr. Thomte felt were the implications of Kierkegaard's thought for religious nurture. They seem to be about as follows. Christian education is essentially the transcendent invasion of the human personality marking a deep cleavage with what had been before (p. 73). The learning process is far more than the mastery of material but religion cannot be communicated from one person to another (p. 84). This inability of the educative process to "teach religion," however, does not make religious education superfluous for it may still serve the exceedingly valuable function of putting a person in a situation where God can teach him (p. 131).

Basic educational principles are to be held constantly in mind; the personalities of the teacher and the learner must be held distinctly apart; the teacher must first of all take pains to discover the level of the learner and begin at that point; the form of the communication must be artistic and provide for the self activity of the pupil; the teacher must be what he teaches (p. 200 f.).

To these basic principles most of us would agree. Yet a little later we read, "The human individual does not possess the Truth nor the power to understand it. If he is to possess the Truth, God himself must reveal it to him. There is in Kierkegaard's philosophy an absolute dualism or *discontinuity* between God and human nature," (p. 214). If one really believes this it is hard to see why time should be wasted in Christian education.

As a diagnostician Kierkegaard has much to say to us. But as a general practitioner he does not appear so trustworthy.

G. E. K.

Toward Public Understanding of Casework

By Viola Paradise. New York, Russell Sage Foundation, 1948. 242 p. \$2.00

The author, who is a staff member of the Department of Social Interpretation of the Russell Sage Foundation, prepared this book as one of a series of "Studies in Public Relations" for social work. This particular volume deals with the interpretation of social casework in Cleveland. It provides a thorough survey of how the many social agencies of that city cooperate in informing the public of what they are doing. The author illustrates amply with quotations from primary source materials, interviews, and special studies made in the research for this volume.

The book is valuable not only to social workers but also to council and denominational leaders and to pastors and directors of religious education who seek new and better

ways of keeping the public of their cities informed about their work.

L. P.

The Plight of Freedom

By Paul Scherer. New York, Harper and Brothers, 1948. 227 p. \$2.50.

One of the great preachers of our time writes for the advanced student and mature reader. The book is set in the problems of the recent war, specifically in the inadequacies of President Roosevelt's Four Freedoms. Dr. Scherer's thesis is that the quest for freedom "must begin where the Bible begins, with God." From there, in successive chapters, he relates the problem of freedom to human nature, the human conscience, the problem of society, and the value and purpose of life.

Although Dr. Scherer's style is not as complicated as that of the philosophers, it is not always easy to follow. His sentences are rather long and involved. However, the book is well illustrated and sparkles on every page with rhetorical gems. It is very provocative for the one who will pursue its pages in concentrated thought.

L. P.

Power for Action

By William A. Spurrer. New York, Charles Scribner's Sons, 1948. 200 p. \$2.50.

Written for young people, in a colloquial and forthright style, this book is what its subtitle indicates—"An Introduction to Christian Ethics." Although the author has a tendency to oversimplify basic Christian teachings and the modern issues of life, the book is helpful nonetheless. The three main sections of the book deal with New Testament teachings on Christian ethics, their application to modern social problems, and with personal ethics.

L. P.

Life Victorious

By Joseph Fort Newton. New York 10, Fleming H. Revell Company, 1948. 111 p. \$1.50.

Dr. Newton's language seems always to grow out of a mood in him, and to create a similar mood in the reader. This is especially true of this book, for here he deals with the qualities of mystical experience that are found in the lives of four Christian saints, Augustine, Francis of Assisi, John Wesley and John Woolman. After defining a mystic, the author goes on to discuss some of the qualities and outcomes of their lives, such as witnesses for Christianity, as preachers and teachers, in prayer and the austere life. He does this mostly in the experience of the four great men he has chosen. The last chapter "All Saints' Day," jeweled with the obscure saints the author has long known and loved, is devotional reading for any family.

P. R. H.

Selected Poems of John Oxenham

Edited by Charles L. Wallis. New York, Harper and Brothers, 1948. 178 p. \$2.00.

Although America is acquainted with a few of John Oxenham's finest verses, this volume of selected verses is the first comprehensive group to be released in this country.

Friends of the poet, novelist, and editor John Oxenham will find in this volume familiar poems along with many others. Some of the topical divisions are: "God's Friendly Hand," "The Eternal Christ," "The Sacraments," and "Te Deum."

The poetry becomes alive and has greater significance after reading the biographical sketch of John Oxenham by his daughter, Miss Erica. Although tending to glorify her father's life, she gives a fast-moving account of his exciting adventures and search for expression of the Good Life.

Anyone who plans worship services, or who just enjoys poetry will find this book of great value.

D. S.

Great Stewards of the Bible

By John E. Simpson. New York, Fleming H. Revell Company, 1947. 98 p. \$1.25.

This book is rather a fresh approach to the subject of stewardship. Indeed, the chapters on "Abel, the Pioneer Steward," "David, the Friend of Stewardship," and "Job, the Businessman who Proved Stewardship," bring before us three Bible characters not commonly thought of as belonging in the stewardship class.

This is no mere resort to the use of "stewardship texts." While the material is mostly Biblical, yet there are often usable illustrations of modern incidents, such as that of the blood donor whose body "built up ability to produce new blood twice as fast as other people's."

In addition to the three chapters already mentioned the fourth deals with "Malachi, the Interpreter of Stewardship," the fifth with "Paul, the Promoter of Stewardship," and the last with "Jesus, the Great Steward."

The book is on the adult level and the list of discussion questions at the end of each chapter might make it usable for a discussion group interested in stewardship.

J. A. W.

Houses for Family Living

By Frederick Gutheim. Based upon Conference on Housing for Family Living. New York, The Woman's Foundation, Inc., 1948. 52 p. \$.35.

This has all the potential virtues and none of the frequent defects of conference reports: it is well written by one person, it has unity, and it reflects the wisdom of many minds. It deals basically with the physical structure of a house—inches, rooms, gadgets, furnishings, windows in relation to the compass—but does so in view of the conditions of life going on in the house. And these conditions are thought of in the light of two things: sound family education and the fact that the new urban and suburban home is so different from the older rural home that the house for it must be different. A valuable book for those building, selecting, remodeling, or rearranging their houses.

P. R. H.

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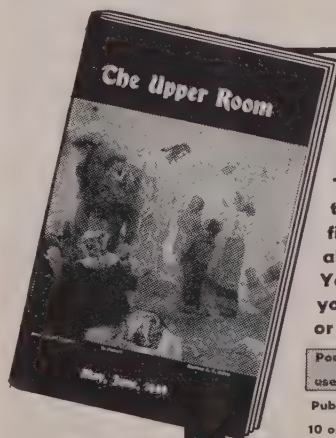
Every job can be a Christian opportunity, this book shows. Here you see fifteen representative young Christians at work, serving God and their fellow men through their bread-and-butter jobs. Even the ordinary routine duties of a teacher, a credit clerk, a factory dispatcher, or a salesman, when seen through the eyes of these Christian workers, are distinctive, important, and challenging. This book is more than a collection of lively true stories or a preview of vocational opportunities. It proves something that is significant for every reader: Any useful and necessary work can be service to God and man. \$1.75

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How to Speak—Here, There, and on the Air

By John Dixon. Nashville, Abingdon-Cokesbury Press, 1948. 249 p. \$2.75.

Here is a book that many a novice in the art of public speaking will appreciate. Written in a clear, concise, and easy-to-read fashion, the author outlines the steps necessary to prepare and deliver an effective speech, whether it is in a small group, before a vast audience, or on the radio.

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of the speech itself. Various suggestions are made on how to gather material and organize it for a clear and interesting presentation.

The problems of delivery are discussed next with suggestions for proper emphasis, the use of notes, effective gestures, use of illustrations; in short, how to get the speech across to the audience.

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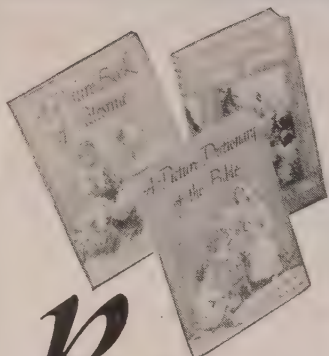
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called upon to speak on the radio is the chapter entitled "When You Speak on the Air," written by the author's son, commercial manager of a local radio station.

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A. T.

Pillars of Faith

By Nels F. S. Ferré. New York, Harper and Brothers, 1948. 128 p. \$1.50.

This book is a consideration of the pillars upon which Christian faith rests. These pillars, Dr. Ferré declares, are Christ, the Holy Spirit, the Church, the Bible, and Christian experience.

These five pillars, all needed at the same time to insure stable support to Christian faith, have been of unequal importance at various times in Christian history. The life time of Jesus, the apostolic age, the later years up to the middle of the sixteenth century, the Reformation years, and the last century or more, have been periods which have roughly corresponded in order to these five pillars. The book then discusses each in turn, pointing out what each contributes.

The writing is done in warm, evangelical language. It should stimulate ideas for many a sermon or devotional message. It breathes the atmosphere of deep commitment to the will of Christ. There are many passages as moving as these words: "I await an Age of the Spirit. It will come through faith, prayer, and dedicated living . . . Society shall treasure the individual and the individual shall be socially concerned. The oppressors shall themselves feel oppressed by God and find the freedom of surrender; the oppressed shall find creative freedom, and all shall find fellowship" (p. 125).

G. E. K.

Additional Books Received

BABy'S OWN BOOK. By Dorothy Fay Foster. Cincinnati, Standard Publishing Company, 1948. \$1.00. Another illustrated "baby book" which makes room for recording church contacts of the baby and his parents.

THE BETTER CHRISTMAS. By Hight C. Moore. Nashville, Broadman Press, 1948. 57 p. \$1.00.

A BIOGRAPHY AND BIBLIOGRAPHY OF EDGAR JOHNSON GOODSPEED. By James Harrel Cobb and Louis B. Jennings. Chicago, The University of Chicago Press, 1948. 24 p. A small but

beautifully printed book giving a brief biography of a great New Testament scholar and a complete bibliography of his writings.

THE BOYS' WORK COMMITTEE IN THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS. New York, Association Press, 1949. 43 p. \$75.

CAUSES OF INDUSTRIAL PEACE UNDER COLLECTIVE BARGAINING. Case Studies #4. Washington, National Planning Association, 1949. 88 p. \$1.00.

CHARACTER EDUCATION. By Henry Lester Smith. A Survey of Practice in the Public Schools of the United States. Washington 6, National Education Association, 1949. 32 p. \$50.

CHILDREN'S STORIES TO READ OR TELL. Edited by Alice I. Hazeltine. Nashville 2, Abingdon-Cokesbury Press, 1949. 224 p. \$2.50. Stories chosen from both classics and modern writings, including folk lore, stories of adventure, of courage and kindness and stories of famous people. Attractively printed and illustrated.

THE CHURCH-SCHOOL TEACHER'S JOB. By Mildred Moody and Frank Eakin. New York, The Macmillan Company, 1949. 233 p. \$2.75.

A CLASSIFIED BIBLIOGRAPHY OF PERIODICAL LITERATURE IN THE FIELD OF CAMPING. From 1938-1948. Prepared by Rodney M. Britten. Philadelphia 3. Released by the Dept. of Camps and Assemblies, Board of Education and Publication, Northern Baptist Convention, 1948. 46 p. \$1.50.

DISCRIMINATION AND NATIONAL WELFARE. Edited by R. M. MacIver. New York, Institute for Religious and Social Studies, 1949. 135 p. \$2.00.

EMPEROR FREDERICK II. By David G. Einstein. New York, Philosophical Library, 1949. 427 p. \$4.50. The story of the last of the Holy Roman Emperors, telling of his struggle to wrest the freedom of the state from the rule of the Church, and his attempts to establish reforms now seen to be far in advance of his age.

THE ENGLISH NEW TESTAMENT from Tyndale to the Revised Standard Version. By Luther A. Weigle. Nashville 2, Abingdon-Cokesbury Press, 1949. 158 p. \$2.00.

HUMANISM AS A PHILOSOPHY. By Corliss Lamont. New York, Philosophical Library, 1949. 368 p. \$3.75. Humanism described as a fully rounded philosophy, showing the history of the idea and its prospects in philosophy and religion today.

LONELY PASSAGE. By Loula Grace Erdman. New York, Dodd, Mead and Company, 1949. 234 p. \$2.75.

PROTESTANTISM FACES ITS EDUCATIONAL TASK TOGETHER. By William Clayton Bower and Percy Roy Hayward. Appleton, Wis., C. C. Nelson Publishing Company, 1949. 292 p. \$3.25.

THE REAWAKENING OF CHRISTIAN FAITH. By Bernard Eugene Meland. New York, The Macmillan Company, 1949. 125 p. \$2.00.

SECULAR ILLUSION OR CHRISTIAN REALISM? By D. R. Davies. New York, The Macmillan Company, 1949. 111 p. \$2.00.

SOUTHEAST ASIA. By Kenneth P. Landon. Chicago, The University of Chicago Press, 1949. 215 p. \$4.00.

STUDENT PERSONNEL SERVICES IN GENERAL EDUCATION. By Paul J. Brouwer. Washington, American Council on Education, 1949. 317 p. \$3.50.

THE THIRD STRIKE. By Jerry Gray. Nashville 2, Abingdon-Cokesbury Press, 1949. 59 p. \$1.00.

30 STORIES I LIKE TO TELL. By Margaret W. Eggleston. New York, Harper and Brothers, 1949. 140 p. \$1.50.

UNDERSTANDING CHRISTIANITY. By Edgar M. McKown and Carl J. Scherzer. New York, The Ronald Press Company, 1949. 162 p. \$2.50.

What's Happening

Council Annual Meeting Draws Large Attendance

By Frances Heron*

COLUMBUS, Ohio—Concern of religious educators for the place of religion in public education was highlighted in discussions and actions of the International Council of Religious Education during its 27th annual meeting held here Feb. 6-12.

Statements on religion and public education

Approval of a new department of religion and public education for the Council was voted, subject to the securing of funds to finance the work of the department.

DEAN LUTHER A. WEIGLE, of Yale University Divinity School, was chairman of a special committee which recommended the new department. The committee's report, which was adopted unanimously, provides also for a permanent Council Committee on Religion and Public Education, with at least one-third of its members being public school leaders.

Nothing in American laws, court decisions, or traditions prevents "the school, within its own program, from making adequate provision for the religious interpretation of life," stated the report. It called on public schools to expose pupils to the "belief in God as the Source of all spiritual values and material goods, the Determiner of the destinies of nations, and the loving Father of mankind."

In the same vein DR. SAMUEL P. FRANKLIN, dean of the School of Education of the University of Pittsburgh, said: "School leaders should study their school programs to see if they are doing justice to children's appreciation of their common religious heritage. Then the church must give public education the green light by removing the feelings of fear and threat over the separation of Church and state issue."

Interest in religion and public education was heightened by discussions on the Supreme Court ruling on weekday church schools made last year in the Champaign case. A new statement of policy on weekday religious education was adopted.¹

Section programs varied

During the first half of the week nearly 1,400 leaders in religious education from all parts of the United States and Canada conferred in seventeen sections according to their interests, such as children's, youth, and adult work, leadership education, missionary education, weekday and vacation religious education, and lay work. Other groups included editors, pastors, professors, publishers, and state and city church council executives. This was the largest attendance since before World War II. Committee meetings and

* Writer of curriculum and general materials in religious education; assistant in the Press Room at the Annual Meeting of the Council.

¹ A further description of this policy statement and of the Report of the Committee on Religion and Public Education will be given in the May issue.



A group of officers of the International Council of Religious Education, at the Annual Meeting. From left to right: ROY G. ROSS, General Secretary; PAUL CALVIN PAYNE, Chairman; HAROLD E. STASSEN, President of the International Quadrennial Convention; and LUTHER WESLEY SMITH, Chairman of the Board of Trustees.

business sessions of the plenary body occupied the latter part of the week.

Opening this 27th annual meeting of the International Council was an address on the conference theme, "Christian Teaching—A World Task," by DR. HENRY P. VAN DUSEN, president of the Union Theological Seminary. The theme was dramatized in another joint session with a worship pageant, "The Family of God," written and directed by Miss AMY GOODHUE LOOMIS, of the staff of the Northern Baptist Convention. The pageant portrayed scenes showing the development of the family idea in religion from the days of the early Hebrews to the establishment of the World Council of Churches in 1948.

The relation of religion to an individual's personal and civic life was the subject of several speeches and discussion periods in section meetings. DR. ROY A. BURKHART, pastor of the First Community Church of Columbus and trustee of the Council, warned that churches cannot redeem the world unless they become more concerned about the individual problems and mental health of their members than they are about the size of their buildings and their prestige as institutions.

"Christian teaching can never be complete unless it includes the development of a deep, informed, and wise sense of political responsibility," declared JERRY VOORHIS, Chicago, executive secretary of the Cooperative League of U.S.A.

Carrying the community idea to its world outreach, DR. FORREST L. KNAPP, general secretary of the World Council of Christian Education, appealed for the day when "an American church will be willing to support a

missionary who is not an American."

The last address on the week's program was given by DR. PAUL H. VIETH, of the Yale Divinity School, former religious education consultant to Gen. MacArthur's staff in Japan, to the plenary body of the Council.

"The Japanese are interested in everything Western, including Christianity," Dr. Vieth said. "This represents a strategic opportunity for us to practice our doctrines of good will and service. Japan wants to reestablish its economy. Unless we help her do so we will injure the chances for the establishment of a democracy like that of the Western nations which have presumed to teach Japan the ways of peace and plenty."

Plans for future outlined

Dr. Knapp outlined plans for the World Council's Convention on Christian Education, to be held in Toronto August 10-16, 1950. As the American-Canadian unit of the World Council, the International Council of Religious Education voted to participate with about fifty other territorial branches. The 22nd Quadrennial International Sunday School Convention was also planned to be held during the 1950 Convention.

Prominent in the Council's discussion of future plans was the announcement that the completed Revised Standard Version of the Bible will be published in the fall of 1952. The New Testament was issued in 1946. Dr. Weigle, chairman of the Standard Bible Committee, will give his entire time to the Old Testament revision after his retirement from Yale Divinity School next June. The introduction of the completed version is to

be timed with a nation-wide observance during Religious Education Week of 1952 with a goal of simultaneous public meetings in a thousand communities on Sept. 30.

Other items on the Council's docket included the approval of dates of such special observances for 1950 as Religious Education Week, National Family Week, and National Youth Week, all sponsored by the International Council.

Newly elected to the governing body of the Council were FRED D. STONE, former publishing agent for the Methodist Church, and LEWIS McDONALD, both of Chicago.

A new Committee on Audio-Visual Education Policies was appointed with Dr. Paul H. Vieth, of Yale Divinity School, as chairman. Many other important Council posts were filled.

Approval of the largest budget of any of the eight national interdenominational agencies was an important Council action. The 1949 budget was set for \$727,221.42. This will support 21 departments of work.

A balanced budget and a small cash reserve for 1948 were reported by the General Secretary, Dr. Roy G. Ross. This is the thirteenth year for the International Council of Religious Education under this administration.

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Religious Drama Workshop To Be Held at Green Lake, Wisconsin

By Amy Goodhue Loomis*

PHILADELPHIA, Pa.—The Baptists have a barn. It's on beautiful Green Lake in central Wisconsin, and in its present guise is known as the center of the Abbey Area of the Northern Baptist Assembly. With its long nave, seating over five hundred persons, its towering Gothic beams and arches, its stage of professional depth, its modern lighting equipment, its storerooms, scene docks and dormitory accommodations, the Abbey has proved itself during the past five summers to be the natural center of religious drama activities in this part of the country. And during the coming August—from the evening of the 7th to the morning of the 18th to be exact—the Abbey Area will house the first Religious Drama Workshop to be sponsored jointly by the Northern Baptist Assembly and the International Council of Religious Education.

The Workshop is slanted toward non-professional lay workers in the local churches of the country, whose concern and responsibility is in the field of religious drama or religious education. Nationally known leaders, including such "names" as Dr. HAROLD EHRENSPERGER, WINIFRED WARD, MILDRED B. HAHN, and RUTH WINFIELD LOVE, will head an outstanding faculty group. Daily discussion periods will furnish ample time for questions and answers, and the schedule promises guidance and actual workshop experience in program building, techniques of production, and rehearsals for the final three plays to be presented on the last evening of the ten-day period.

The Northern Baptists, through their experience of five annual Conferences on Religious Music, Art, and Drama, have proved conclusively the usefulness of such a period of friendly study and work, combined under delightful vacation conditions. The Assembly grounds offer rare opportunities for all the traditional summer sports. But for those to whom the drama has whispered, it is in the Abbey Area itself that the most stimulating hours will be spent. Even the dormitories, arranged for four persons in a room, offer ideal conditions for a late discussion of "what makes a drama religious?" and other provocative subjects. The shade of the huge old maple beside the "Norman Tower" silos, offers an ideal spot for private consultations with such authorities as HAROLD SLIKER, LOUISE H. MASSEY, or ROBERT STEELE. The spacious scene-room provides equally tempting space for the creative designing of MARIAN SLIKER and her costume crew.

And when, at nine o'clock in the evening, players and producers gather for quiet and guided meditation, who knows what new and lovely patterns for dramatic worship and honest prayer may result.

Frankly an experiment, the Religious Drama Workshop has behind it the proved success of five similar conferences held under the auspices of the Northern Baptist Assem-

bly. And it comes in direct answer to the cry from many local churches, "We would like to use more drama in our integrated program of education, but we can't afford to engage leaders." This is the opportunity. The cost of the ten-day workshop is being kept so low that most church groups can easily afford to send one or more delegates to Green Lake for basic training or refresher courses in this ancient art of the Christian church. You have a date in August. "See you at the Abbey . . ."

Leaflets giving further information and a blank for registration may be obtained from the International Council of Religious Education, 203 N. Wabash Ave., Chicago 1, Ill. or from denominational and state council headquarters.

Council Happenings

BOSTON, Mass.—A Protestant Conference on the Urban Church sponsored by the Department of Research and Strategy of the Massachusetts Council of Churches, was held during February. This conference was one of a series being held in fifty major population centers in preparation for the City Church Convocation to be held December 1949 under the sponsorship of the Joint Commission on the Urban Church. This Commission represents the Federal Council of Churches, the Home Missions Council, and the International Council of Religious Education.

HARRISBURG, Pa.—The REV. RAYMOND M. KISTLER, D.D., and H. B. ALEXANDER were named as the leaders for Pennsylvania's United Protestant Crusade, a joint program for meeting expanded needs of the Pennsylvania Council of Churches and the Pennsylvania State Council of Christian Education.

Dr. Kistler is president of Beaver College, Jenkintown. He has served as a vice president of the Pennsylvania Council of Christian Education. For two years he was president of the New York State Council of Churches and while holding a pastorate in Rochester, New York, was president of the Rochester Federation of Churches.

Mr. Alexander, an outstanding layman, is senior deacon in the First Baptist Church, Harrisburg, and is chairman of the Finance Committee of the Pennsylvania Council of Churches. He is a civil engineer and president of H. B. Alexander & Son, Inc., general contractors in Harrisburg.

ST. PAUL, Minn.—The St. Paul Council of Churches will observe the 25th anniversary of the weekday church schools on May 15, 1949. This will be a large scale celebration including participation from the 1500 boys and girls enrolled in the weekday church schools, children's choirs, parents, church officers and pastors.

* Executive Secretary of the Drama Committee of the International Council of Religious Education.



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Children's Books Republished

CHICAGO, ILL.—In response to many urgent requests from religious education workers, Rand McNally & Company, Publishers, is restoring to its line of inexpensive juvenile books four religious titles that have been very popular but that were unavoidably discontinued during the war years. These are *The Story of Jesus*, by Gloria Diener, and three of the very popular Mary Alice Jones books: *Prayers for Little Children*, *My Own Book of Prayers*, and *The Ten Commandments*. These will retail at 25c each and will be available through denominational book stores.

Conference on Social Work Planned

CHICAGO, ILL.—Churchmen and women who are interested in the welfare aspects of the church's program are expected to attend the annual Church Conference on Social Work in Cleveland June 11-16, according to an announcement by VIRGIL E. LOWDER, president of the Conference. In addition to its own sessions, the Church Conference will hold several joint sessions with divisions of the National Conference of Social Work which is meeting in Cleveland at the same time. The Church Conference is open to all who are interested: laymen, ministers, youth leaders, etc., as well as those engaged on a full-time professional basis in church welfare work.

Further details may be obtained from the Rev. Virgil E. Lowder, 77 West Washington St., Chicago 2, Illinois.

Denominational News

NASHVILLE, Tenn.—THE REV. W. RANDOLPH THORNTON has been elected to the staff of the Division of the Local Church, General Board of Education of The Methodist Church, according to DR. JOHN Q. SCHISLER, executive secretary. He will be identified with the Department of Leadership Education. He began his work on February 7. For the past two years Mr. Thornton has been executive secretary of the Indiana Conference Board of Education, with headquarters at Bloomington, Indiana.

DALLAS, Tex.—DR. L. F. SENSBAUGH, for the past fifteen years Director of Christian Education at the Highland Park Methodist Church in Dallas, retired from this position on December 31, 1948. Since he came here he has developed one of the finest church schools in American Methodism. Average attendance has grown from 700 to 1400. Dr. Sensabaugh was for a time Director of Leadership Education for the Methodist Board of Education and later director at the Boston Avenue Methodist Church in Tulsa, Oklahoma. During recent summers he has taught at the Garrett Biblical Institute, Candler School of Theology at Emory and the Perkins School of Theology. Upon re-

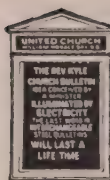
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tiring from the church Dr. Sensabaugh became Director of the Dallas Region of the National Conference of Christians and Jews, and undertook an extensive program for the observance of Brotherhood Week in Dallas and surrounding communities.

News from the Seminaries

NEW HAVEN, Conn.—THE REV. DR. LISTON POPE, Professor of Social Ethics at the Yale University Divinity School, has been elected as Dean of the Divinity School following the retirement of DEAN LUTHER A. WEIGLE in July 1949. Professor Pope left in February for a four-month trip to study race relations and educational facilities in Central and Southern Africa. Before returning he will go to Geneva to attend the World YMCA Conference and to England for the Study Commission of the World Council of Churches.

Dean Weigle, who became Dean of the Divinity School in 1928 and has also served as Sterling Professor of Religious Education, has been chairman of the Standard Bible Committee of the International Council of Religious Education since its formation in 1930. Following his retirement this June he will devote full time as chairman of this Committee as it completes its translation of the Revised Standard-Version Bible in 1952.

OVERLIN, Ohio—Dr. Leonard A. Stidley has been appointed Dean of the Oberlin Graduate School of Theology, after serving as acting dean since last September, when THOMAS W. GRAHAM retired. Dr. Stidley joined the faculty of Oberlin in 1937 as associate professor of religious education. He is the editor of the quarterly periodical *Religious Education* published by the Religious Education Association.

DENVER, Colo.—PRESIDENT EDWARD R. BARTLETT of the Iliff School of Theology has announced that the degree of Master of Religious Education will be offered by Iliff under a program which will begin with the fall quarter next September. Completion of the requirements for the degree will require a minimum of a year and a half in attendance upon the Theological School. Dr. Bartlett also announces that construction has begun upon a dormitory of an apartment-house type for married couples, with suites for single men. This will approximately double the dormitory space now available. The student body has increased approximately twenty per cent over the enrollment of 1948.

NEW YORK, N. Y.—THE REV. LEWIS J. SHERRILL, Dean of the Presbyterian Theological Seminary, Louisville, Kentucky, has been appointed the Skinner and McAlpin Professor of Practical Theology at Union Theological Seminary. He will assume his duties July 1, 1950, succeeding Professor Harrison S. Elliott, who will retire from the faculty at that time. Professor Elliott has served on the faculty for twenty-eight years, both as professor and as head of the Department of Religious Education and Psychology.

PRESIDENT VAN DUSEN also announced that DR. FRANK W. HERRIOTT, Associate Professor in Religious Education since 1940, has been appointed Professor in that Department as of July 1, 1950.

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Chicken Every Sunday (Fox) Dan Dailey, Celeste Holm. *Comedy*, set in Tucson, Ariz., of 40 years ago. By taking in boarders, long-suffering but whimsical mother seeks to keep a roof over the family's head in spite of father's grandiose business ventures which never seem to work out. . . . Sure-fire comedy situations directed mainly as farce, so that the boarders, in particular, come through as types rather than as real people. *Undemanding domestic comedy.* M,Y,C

†**Command Decision** (MGM) Charles Bickford, Brian Donlevy, Clark Gable, Van Johnson, Walter Pidgeon. *Drama*. The tragedy of war as displayed at a bomber command base, where sincere general persists in carrying out necessary plan, though it means personal suffering, and at the same time must fight against "Pentagon politics," small mindedness in men above and about him. . . . A commendable filming of successful play, with no concessions to glamor, mock heroics or romance, memorably performed, with restraint and insight. M,Y

Clay Pigeon (RKO) Barbara Hale, Richard Quine, Bill Williams. *Melodrama*. G.I. wakes up in naval hospital to find himself accused of betraying comrades in Japanese prison camp, escapes to track down clues, meets mysterious danger at hands of counterfeiting gang composed of former Japanese guards and American confederates. . . . Making use of current headlines, film gallops illogically along, with weird crises, nick-of-time rescues in the best comic strip tradition. M,Y

†**Day of Wrath** (Danish film, English titles) *Drama* set in 17th century Denmark. Pastor, tormented in his soul because he has failed God by protecting young wife's mother from charges of witchcraft, lets another go to her death. Her curses upon his wife are fulfilled when, in love with his son, the wife wishes him dead and the wish comes true. She confesses in remorse that she too is a witch, and must burn at the stake. . . . A beautifully composed film, its interiors and ensembles resembling paintings. Convincing in its interpretation of the principles and beliefs that produced witch-burning, and the anguish that resulted. *Harrowing to watch, absorbing in interest.* M

Dulcimer Street (British film) Richard Attenborough, Alastair Sim, Wylie Wilson. *Drama*. A sympathetic look at the people in a lower middle class boarding house in London—in particular, how they are affected when the weak son of one boarder must stand trial for murder. . . . Some wonderful unconventional characterizations in a story that is too sprawling, too uncertainly poised between melodrama and farce, to make a unified dramatic impact. M,Y

Enchantment (RKO) Evelyn Keyes, Jayne Meadows, David Niven, Theresa Wright. *Drama*. In one setting, a London house,

two love stories are interwoven without the usual "flashback" cuts. The first, unfulfilled, set in the '90's, is blended into that of 1940 as the latter is observed by an aging general, one of the earlier principals. . . . A gently-told story, leisurely, modest, but somehow impressing the viewer as unimportant—perhaps because the people never seem quite real or deserving of so much concern. M,Y

Fabulous Joe (UA) Walter Abel. *Farce* about a henpecked husband who gets into a terrific mess when he follows a talking dog's advice to assert himself in his domestic life. . . . Feeble. M,Y

The Fighting O'Flynn (Univ.) Helena Carter, Douglas Fairbanks, Jr., Richard Greene, Arthur Shields. *Melodrama*. Returning from career as a soldier of fortune, young Irish heir rescues from Bonapartist intriguers the daughter of the viceroy, is inspired to turn his fighting talents over to the hated British, almost single handed turns aside the French from plan to land in Ireland. . . . *Dashing, athletic, incredible, juvenile in execution but good as straight action fare.* M,Y,C

Flaxy Martin (War.) Elisha Cook, Jr., Dorothy Malone, Zachary Scott. *Melodrama* about the machinations of a beautiful, money-mad charmer who sees that she benefits from the successes of the gang of racketeers with which she associates—until its disillusioned lawyer turns the tables. . . . As utterly ugly



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and unmotivated a story and characters as can be imagined. **M**

Four Steps in the Clouds (Italian film; titles in English) *Comedy*. Henpecked, awkward salesman who tries not to be but cannot help being kind to everyone, consents against his sense of the practicable to help out chance-met, distraught girl by posing as her husband on her homecoming so her stern father will make a place for her and her unborn child. The deception fails, but the hero manages to give the parents a much needed lesson in love and compassion before he returns to his cheerless, routine life. . . . A sympathetic look at human nature, unsensational, with considerable humor and much evidence of insight in its characterizations. **M,Y**

High Fury (UA) Madeleine Carroll, Ian Hunter, Michael McKeag, Michael Rennie.

Drama. Crisis brought to ill-matched Swiss couple when French orphan in their care, who had been evacuated from wartime Paris, refuses to leave with other children at war's end. The husband's resentment leads to friction, but in the end he sacrifices his life for the boy's on tense mountain climb. . . . Photographed against beautiful Swiss scenery and using many non-professionals, film is appealing, simple, though action often seems contrived. Credible performance. **M,Y**

Kidnapped (Mono.) Roddy McDowall, Dan O'Herlihy, Roland Winters. *Melodrama*. The Stevenson novel about the adventures of a Scottish orphan after his cruel old uncle has had him shanghaied, and the ship on which he is being sent to the Indies is wrecked on Highland coast. . . . 18th century setting and outdoor scenes effectively done. Modest, its action never very exciting, sus-

penseful or convincing. *Mildly interesting*. **M,Y**

†**A Letter to Three Wives** (Fox) Jeanne Crain, Linda Darnell, Kirk Douglas, Paul Douglas, Thelma Ritter, Ann Sothern. *Comedy*. When three small town, "country club set" wives hear that one of their husbands has eloped with the local charmer all the men admire, flashbacks relate the source of each one's marital insecurity. . . . More wit, satire and insight than a screen comedy has offered in a long time. *Deft, adult social comment*, including devastating sequence on daytime radio mentality, marred only by excessive casual drinking. **M,Y**

The Lucky Stiff (U. A.) Brian Donlevy, Dorothy Lamour, Claire Trevor. *Melodrama*. As lawyer probes casually into protection racket, employing as ghostly bait a singer only rumored to have been executed for murder, corpses and complications multiply. . . . Frantic efforts to be funny at expense of corpses and crooks fall flat, while instead of being suspenseful events are mainly confusing. **M,Y**

My Own True Love (Par.) Phyllis Calvert, Melvyn Douglas, Philip Friend. *Drama*. Crippled British veteran finds it impossible to forget his past suffering, feels that only the young woman to whom his widowed father is engaged understands him, begs her to give up his father for him. Her patience and a revelation of his father's real love for him finally open his eyes to his own selfishness. . . . A sober film whose intention excels its execution. *More reflective than dramatic*. **M,Y**

The Red Pony (Rep.) Louis Calhern, Myrna Loy, Peter Miles, Robert Mitchum. *Drama*. Experiences of boy on California ranch 40 years ago with his colt and pony (whose death for a time shatters his world), an understanding farmhand, his inarticulate but well-meaning parents, the old grandfather whose pioneer tales now only bore listeners. . . . Unpretentious, *quietly interesting*. Except for one sequence showing boy's fight with a buzzard, this would be excellent children's fare. If they are not too sensitive, they still will enjoy it. **M,Y,C**

Shockproof (Col.) John Baragrey, Patricia Knight, Cornel Wilde. *Melodrama*. Parole officer takes more than normal interest in girl assigned to his supervision, tries to win her from old associates. Secretly married to her, he risks his hard-won position to flee with her when she kills a tormentor. . . . Starts out as a logical, convincing portrayal, in end is more like a routine "True Story" romance. *Disappointing*. **M**

Slightly French (Col.) Don Ameche, Dorothy Lamour, Willard Parker. *Comedy*. The "Pygmalion" theme set in and around the Hollywood studios, with a producer secretly grooming small-time entertainer, introducing her as just in from Paris, recognizing his infatuation only after she has won fame. . . . *Slight, entirely predictable*, but done with enough enthusiasm and good humor to make for pleasant entertainment, even essaying an occasional satirical look at Hollywood itself. **M,Y**

The Wake of the Red Witch (Rep.) Luther Adler, Gail Russell, John Wayne. *Melodrama*, set in South Seas in 1860's. Feuding between sadistic Dutch exploiter and his double-crossing captain, with ship sinkings, salvages, native orgies, underwater fights with sea monsters, etc., etc. . . . Unbelievably incoherent in its effort to get everything into one production, much of its action patently faked, peopled with an assortment of unprincipled rogues. **M,Y**

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Motion Pictures

Your Children and You. Distributor: British Information Services. 16mm, black and white, sound, 31 minutes. Rental, \$3.75. Realistic problems of the care of young children from babyhood to four or five years. (Recommended for young adults and parents.)

Your Children's Sleep. Distributor: British Information Services. 16mm, black and white, sound, 23 minutes. Rental, \$3.75. An analysis of the difficulties of a child's transition from active play to relaxing sleep and good suggestions for parents. (Recommended for young adults and parents.)

The Home (From the *2,000 Years Ago* series). An English production available from the Religious Film Association and denominational publishing houses. 16mm, black and white, sound, 19 minutes. Rental, \$6.00. Home life in Palestine during the time of Christ. (Highly recommended for primary children and older.)

Children Growing up with Other People. Producer: British Ministry of Education. Distributor: United World Films, Inc. 16mm, black and white, sound, 30 minutes. Rental: \$4.50. How typical youngsters develop from early dependence into self-reliance by contacts with others. (Recommended for senior high to adult and parents' groups.)

Children Learning by Experience. Producer: British Ministry of Education. Distributor: United World Films, Inc. 16mm, black and white, sound, 40 minutes. Rental, \$10.00. Five areas of child development. (Highly recommended for young adults, parents, and teachers.)

Life with Baby. Producer: March of Time. Distributor: International Film Bureau, and some denominational publishing houses. 16mm, black and white, sound, 18 minutes. Rental, \$3.00. Interesting study of young child development. (Highly recommended for young adult and parents' groups.)

Pioneer Home. Producer, Coronet Instructional Films. Distributor: Ideal Pictures. 16mm, black and white and color, sound, 10 minutes. Rental: black and white, \$2.00; color, \$4.00. Children in typical pioneer home. (Recommended for primaries and juniors.)

Your Family. Producer: Coronet Instructional Films. Distributor: Ideal Pictures. 16mm, black and white, sound, 10 minutes. Rental, \$2.00. Young children's relationships to the family. (Recommended for primary and junior groups and teacher-parent training.)

Family Life. Producer: Coronet Instructional Films. Distributor: Ideal Pictures. 16mm, black and white, sound, 10 minutes. Solving family problems together. (Recommended for junior highs and senior highs to adult and parent groups.)

Families First. Producer: RKO. Distributor: New York Youth Commission, De-

partment of Commerce, Albany 7, New York. 16mm, black and white, sound. Write for rental information. Contrast of good and bad family life situations in successive developments. (Highly recommended for senior highs, youth, young adults, and parents.)

Peiping Family. Producer: Julian Bryan. Distributor: International Film Bureau and others. 16mm, black and white, sound, 20 minutes. Rental: \$5.00. Life in a middle-class Chinese family. (Recommended for juniors to adults.)

You and Your Family. Producer: Association Films and *Look* magazine. Distributor: Religious Film Association and Association Films. 16mm black and white, sound, 10 minutes. Rental, \$2.00. Reaction patterns of teen-agers to certain home problems. (Recommended for use with either teen-age or parents' groups but not mixed ages.)

Filmstrips

Janet Helps Mother. Producer: Curriculum Films. Distributor Jam Handy Organization. Color, 25 frames. Sale price, \$3.95. Little girl is big help to mother. (For primary children.)

Is Your Home Fun? Producer: Congregational Christian Church. Distributor: Religious Film Association and denominational publishing houses. Sound filmstrip, black and white, 15 minutes with 2 records. Sale price, \$10.00. Rental—inquire from your publishing house. Family life at the Brown's and the Gay's contrasted. (Recommended for junior highs to adults.)

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2. *Father Works for the Family*
3. *Mother Cares for the Family*

4. *The Children Have a Busy Day*

5. *Holiday*

Distributor: Religious Film Association and Society for Visual Education. Sale price, \$2.00 each or all five for \$8.50. For directing habits of understanding and cooperation in the home. (Recommended for primaries and juniors.)

The Christian Family. Producer: Church Screen Productions. Distributor: Denominational publishing houses and Society for Visual Education. Black and white, 40 frames, manual. Sale price, \$2.50. The Christian family planning, playing, working, worshipping together. (Recommended for parents.)

Happy Times at Home. Producer: Church Screen Productions. Distributor: Denominational publishing houses and Society for Visual Education. Black and white, 30 frames, manual. Sale price, \$2.00. May be rented from a few publishing houses. Three sisters sharing in home tasks, being thoughtful of others. (Recommended for primaries.)

Sources

British Information Services, Films Division, 30 Rockefeller Plaza, New York 20, N. Y. Religious Film Association, 347 Madison Avenue, New York 17, N. Y.

Ideal Pictures, 26 East 8th Street, Chicago 5, Illinois (18 branch offices in various states)

United World Films, Inc., 445 Park Avenue, New York 22, New York

International Film Bureau, 6 North Michigan Avenue, Chicago 2, Ill.

Jam Handy Organization, 2821 E. Grand Boulevard, Detroit 11, Mich.

Society for Visual Education, 100 East Ohio Street, Chicago 11, Ill.

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*Assistant Director, Department of Audio-Visual and Radio Education, International Council of Religious Education.

Editorials

Intimations of a Teaching Principle

WHY IS IT that a baby less than a year old begins to repeat what he finds his elders doing? Why does he carry the tools of adult activity to his parents without being told? He seems to be expressing a basic urge in human nature, as deep and determinative as those we label sex, and the cry for food, and the urge for self-protection.

As the process goes on one discovers that the child chooses to imitate most and to learn soonest the things done by older people that are part of a larger social activity in which the child has an inner urge to share. The mite has something innate: a desire to fit himself into a larger social world with those whom he trusts and loves. No one ever taught him that desire; it was one of the "clouds of glory" that he brought "from God who is our home."

Does the core of all good education stem from this seemingly simple fact? Have we here an intimation of the solution of one of the mysteries of human nurture?

Why did the five-year-old boy who was "a little devil" in Sunday school until they made him a door-keeper become at once "a little saint"? Had this native urge to become a part of a large human whole just beyond his immediate child experience been frustrated by the dull methods that had been used?

Why is there disorder in the junior and junior high classes of the Sunday school? The young minister has sought out as their teachers competent young men whom they admire, yet they just want "to horse around." Has the expanding power of this same deep urge out-paced the provision for its use in that church? Is this why churches that really take their boys and girls into the larger process of the church's life scarcely know what "horsing around" is like?

And is this why handwork alone is so often not enough? When it fails, does the reason lie in its not being a part of some enterprise of living that is larger than itself?

Perhaps if we could classify the numerous "projects" so popular in all education into those that pupils welcomed and those that they merely endured, we would find that the presence or absence of this larger pattern of ac-

cepted group life makes the difference.

When the teen-agers of a city get into trouble through drinking and immorality, one speaker chides their copying of adult activities—the wrong kind. But another speaker says that what they need is more adult activities—the kind where they share in the civic and other adult responsibilities of home and school and community.

If this theory truly represents one of the basic, universal principles of learning, then we have here a divine imperative to make our teaching "life-centered," meaning by this, centering it in the deep and real issues of life.

The Rights of the Family

THE UNITED COUNCIL OF CHURCH WOMEN, which is cooperating with the International Council of Religious Education and the Federal Council of Churches in the promotion of the Christian phases of National Family Week, May 1-8, has announced as the theme for May Fellowship Day, May 6, "Freedom's Foundation—the Christian Home."

The publicity prepared for May Fellowship Day draws attention to the place of the family in the Universal Declaration of Human Rights, approved last December by the General Assembly of the United Nations. A complete printing of this Declaration is included in the packet of materials put out by the United Council.

The Universal Declaration of Human Rights has several passages showing the significant place of the home in the world and the rights which should be guaranteed to the home. Among these references are the following:

Article 16

"1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

"2. Marriage shall be entered into only with the free and full consent of the intending spouses.

"3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the state."

Article 25

"1. Everyone has the right to a

standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

"2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection."

Also of interest in this Declaration of Human Rights is the article on freedom of religion, pointing out that this includes the right to teach religion:

Article 18

"Everyone has the right to freedom of thought, conscience and religion; this includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

Christians might want to add to these articles others somewhat like these:

"1. Every parent has the right and the obligation to teach his religion to his children, according to the dictates of his conscience and the observances of the religious group to which he belongs. This right includes the right of worship, both individually and as a family, the right to read the Bible and other Christian literature, and the obligation to seek new light on matters of Christian behavior.

"2. In a Christian home parents and children regard family relationships as a divine responsibility, sharing fully in the establishment of the home on the basis of reverence and respect for the personalities of one another."

After listing twenty-eight rights and freedoms for persons and families, the Universal Declaration states, as part of Article 29: "Everyone has duties to his community, in which alone the free and full development of his personality is possible." Likewise the Christian family will recognize its duties to the neighborhood and will do its part in making its community more Christian.

Did You Begin With Us?

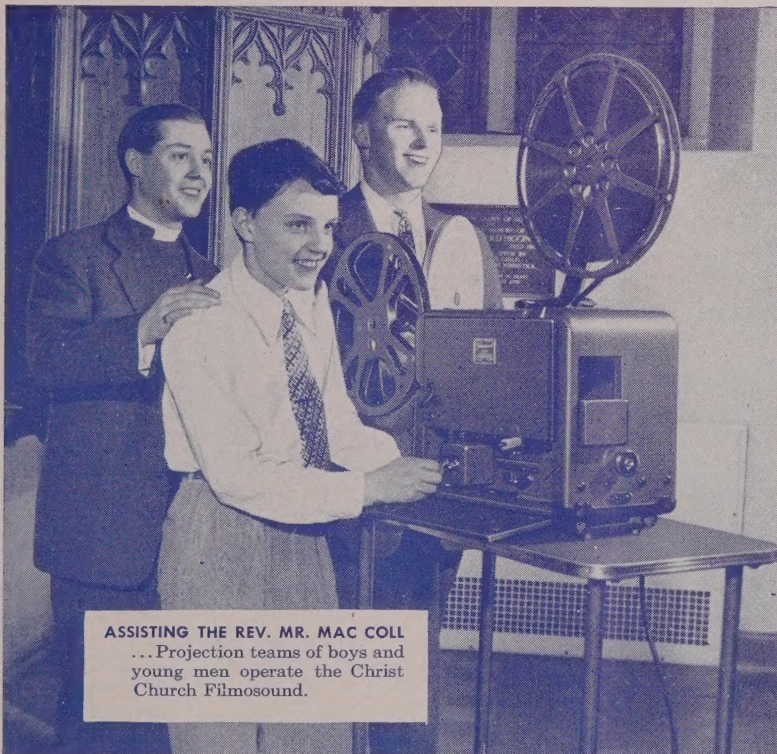
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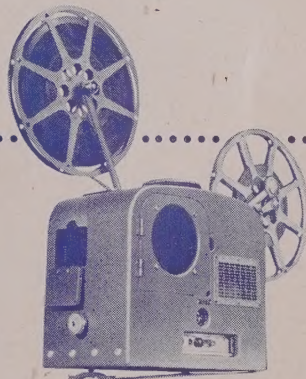
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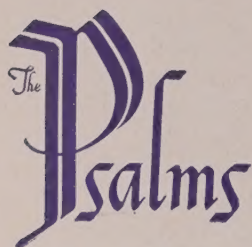
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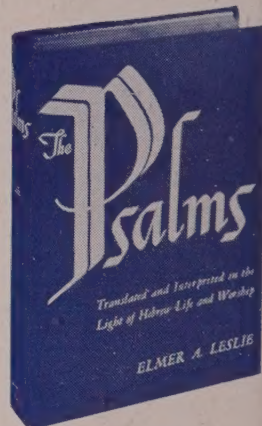
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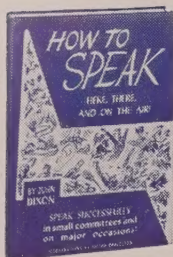


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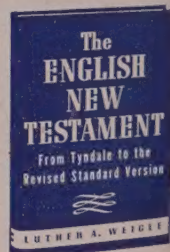


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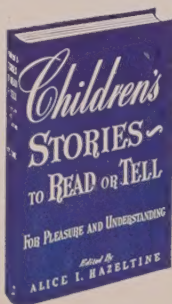
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